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CONCESSION OR CAPITULATION?

There seem to us very cogent reasons for condemning The O'Conor Don's Irish University Bill beyond those that arise out of its actual provisions, and those political consideration already briefly indicated in our columns. And if we once more return to it, it is because there is remarkable diversity on the subject in the Opposition ranks. It is no secret that not a few Liberals, many of them on the front benches, are prepared to go to great lengths with a view to conciliate Ireland—even to the extent of shutting their eyes while a gross job is perpetrated. The feeling that underlies this tendency deserves all honour, and we are quite ready to accept the conclusion that the remedial legislation of the last ten years has really had that result. But, before allowing that *this* measure will so operate, it is important to ascertain whether what some good people advocate as a concession to Ireland would not be in truth a capitulation to an ecclesiastical organisation which, in the first place, claims without warrant to speak in the name of that country, and in the second place, is part of a system always adverse to civil and religious freedom—*except on its own behalf*. And there is this further reason for recurring to the subject. It is more than possible that the question will be decided *in principle* this session. We dare say no one expects that the actual bill now before Parliament will become law. But apart from a division on the second reading, which is likely to be forced, and will oblige hon. members to take sides, there may be such declarations from leading, possibly from Nonconformist, members, as would go far to ensure the granting of these astounding Roman Catholic demands, if only the country will consent.

There will be a large surplus, estimated at seven millions, arising from the disendowment of the Irish Church, one million of which has already been pledged for educational uses. Would it not be more reasonable, if further sums from that surplus *must* be forthwith appropriated, that they should be used in accordance with the spirit of the Act of 1869, to relieve unavoidable affliction? The facts stated by a Kerry correspondent elsewhere show that there is *much* greater urgency for such an application of public money than for creating Romish colleges to injure, if not to supplant, the Queen's Colleges. In some such a measure, fenced round with proper safeguards, the whole country would cordially acquiesce. Everyone would grant for the relief of the suffering poor what many would deny to a grasping priesthood. It is said that should this University nostrum be not accepted, Ireland will be insulted. But we venture to think that "Veritas" speaks only the sober truth when he maintains that what the Irish people really want is exactly what the Act of 1869 prescribed for them, and *not* what the Romish hierarchy clamour for. There is good reason to believe that the Irish members and those who inspire them, have begun at the wrong end—putting denominational interests first, and the claims of humanity in the rear. Why? Because the latter are feebly represented, and the former wield great influence, in the Imperial Parliament.

And it is here that genuine Liberals ought, we think, having regard to their own principles, to make a firm and uncompromising stand. To us it seems perfectly monstrous that, after solemnly proclaiming religious equality in Ireland, we should set ourselves to bolster up the Romish Church by a lavish expenditure of public money. We have put down Protestant ascendency. Is British statesmanship now ready to substitute for it Roman Catholic ascendency? Has it not done enough in that direction? The system of primary education established some forty years ago in Ireland, was at the outset truly "national." Gradually year by year it has been tampered with by the connivance, or to suit the exigencies, of successive Governments, until it has now become almost wholly denominational—that is, the Romish priesthood have been allowed to pervert national education into an instrument to secure their own aggrandisement. They are now opening a new parallel against the equal rights of Her Majesty's subjects in Ireland in the shape of a delusive "national" University, the framework of which is a sheer deception, and which everybody sees and says is to be worked exclusively in the interests of that particular Church. Not forty nor ten years will be required to make this institution what its creators intend it to be, and what Liberal statesmen turn from with secret loathing. It will be as surely moulded to the needs of the hierarchy as has been the "national" system of education. Its primary object is not to educate the ignorant, but enslave the consciences of Irish laymen. And observe that the students of the projected affiliated colleges play quite a subordinate part in The O'Conor Don's scheme. The mass of the result fees are accorded to—shovelled into—the so-called colleges—not open colleges, but a number of scattered boarding-houses, or select seminaries, where a score or more of students are cloistered apart from the world. There they are to be moulded at the pleasure of the priestly managers, and allowed only such intellectual light as is compatible with the claims of their Church and the prescriptions of the Vatican. And the bill endows these seminaries so effectually that their managers could actually afford to receive pupils for nothing. This is the kind of thing that is gravely spoken of as an "extension of University education in Ireland"!

We say then that to concede such dangerous and unprecedented claims is not concession, but capitulation to a power that makes each concession a stepping-stone for fresh demands, and whose *foremost* and avowed aim is to bind the souls of the Irish people with ecclesiastical fetters forged at Rome. And the Romish hierarchy has already an acknowledged status in the political world; greater even than that of the Established Church of England. It is now not what the Irish people really want, but what the Roman Catholic bishops will be content with, that is the pressing inquiry of many Liberal politicians. If the hierarchy will only be satisfied with The O'Conor Don's bill, all will be well. If they are ready to enter into a compact, never mind what are its terms. And thus would Liberal statesmen give effect to the principle of religious equality which ten years ago they proclaimed in Ireland! We should like to ask English Liberals if they are cognisant of the desperate conflict in which Belgian Liberals have so long been engaged. In that little State politicians connived at the successive usurpations of the Romish Church, which went on so long that, not only primary education became their exclusive monopoly, but *one-fifth* of the entire soil passed into the hands of the Church. Indeed, that country is covered with monasteries and nunneries which have been permitted of late years to grow up; and Belgium had all but become subject to the *régime* of the Syllabus, and her Constitution set at naught, when the nation revolted at the Papal yoke, and in sheer desperation succeeded in returning a small Liberal majority. Not till last week, after two months of angry contentions and bitter debates, a bill was passed for releasing the primary schools from the exclusive control of the Romish priesthood—a measure to which the bishops, and even M. Malou, the late Prime Minister, threatened undying opposition, talking even of secession. Only at the cost of a most zealous and persevering struggle have the Liberals of Belgium, who had been weak enough to yield to the Romish Church, carried this reform. Some of our foremost Liberals seem disposed to pursue an exactly opposite policy. For the sake of temporary party objects, they are quite content to treat with the Romish bishops in Ireland, as though they were the people of Ireland; to give them increased power and prestige; to sacrifice even the established secular Universities; to cast to the winds the settlement of 1869; and so to promote the ascendency of the great Romish organisation as will make more futile than ever all the agencies and efforts of the Protestant missionary societies in that country. And when that Church, which not only zealous Protestants but unbiased statesmen regard as the greatest obstacle to the social elevation of the Irish people, has become strengthened, consolidated, and predominant by their help, Liberal politicians will discover too late that it is a formidable foe to their own principles, and find it imperative that they should follow the course which their political brethren in Belgium are pursuing amid so great difficulties.

LORD CRANBROOK'S PÆAN.

When in difficulties, there is nothing like putting a bold face on the matter. Acting on this principle, the Secretary for India went down to Sheffield last Thursday, and in place of apologising for his Government, sang a song of triumph. We do not deny the masterly boldness of such tactics. In a poetic glorification of your case you can always concentrate attention on plausible appearances, and the dramatic abruptness suitable to such a composition enables you to leap disdainfully over all awkward points. Thus Lord Cranbrook's astonished audience, when hurried breathlessly from the victory of Imperialism in Berlin and the security of Constantinople, to peace with honour in Afghanistan, and the virtuous protest of the Government against the conduct of its own servants in South Africa, were probably unconscious of the enormous omissions by which the harmony of the picture was secured. The British guarantee of Asiatic Turkey was either a hollow pretence or the most formidable element in the Mini-

sterial settlement of the Eastern Question. But not a word was said about this. The annexation or the occupation of Cyprus does not obviously commend itself as a natural mode of showing our interest or our faith in the independence and integrity of Turkish dominion; but in a lyrical effusion tedious explanations are not expected. The fact that Yakoob Khan could make no show of fight against foreign invaders might suggest his impotence to deal with internal discontent; but so inconvenient a digression could not be expected in an ode where artistic unity is a first consideration. The circumstance that the Government allowed their commissioner and their commander to go on meddling and muddling in South Africa was probably quite forgotten by an audience surprised by the candid confession that, with regard to mismanagement there, the Ministry were of one mind with the Opposition. The stubborn certainty that tons of gunpowder cannot be burned, nor armies carried about the world without having to be paid for some time or other, was not likely to be painfully pressing under the comfortable assurance that the Government were in no hurry about meeting their obligations. If the constituencies could be satisfied with this lightfingered method of dealing with the threatening complications in which we have been entangled under the name of peace and honour, the outlook would be gloomy indeed.

But apart from the significant omissions mentioned above, Lord Cranbrook's glorification of the truce on the Eastern Question is obnoxious to two distinct lines of objection from two different phases of Liberal opinion. It may seem convenient, but it is not wise, and we question whether it is right, to ignore the fact that there exists in this country a much more radical opposition to the doctrines of a spirited foreign policy than anything represented by recognised Parliamentary leaders. There are those who maintain that the proper mode in which the influence of this nation should be exerted in the world is an exhibition of the prosperity, happiness, order, and progress springing from peace and freedom. They say that of the thirty millions, or thereabouts, lavished by us on armaments every penny is wasted which is not needed for purposes of internal order or to guard our coasts against surprise. They urge that the wasted money, if left to fructify in trade, or still better, if applied to the improvement of popular health and intellect, would give us a far nobler and a more really commanding position in the world. They plead that we want fewer soldiers and more schoolmasters; fewer big guns and more public libraries. They do not believe our use to the world to be so little obvious that foreign nations are always plotting our overthrow. They maintain that the time has come when, as shown by impoverished Germany and distracted Russia, supremacy will not rest for many days with "blood and iron," but with knowledge and thrift and self-government. Now, to radical opinion of this sort Lord Cranbrook's pæan has no more argumentative force than an ode of Pindar, and little more practical application to the inevitable future. We confess that we think the official Opposition will have to be invigorated by something of this radical tone of feeling if it is to make much way against the strong surviving elements of barbarism in the political world.

But even from what may be called the moderately Liberal point of view, Lord Cranbrook's speech will no more bear criticism than the music-hall jingle of two years back. The fatal rejection of the Berlin Memorandum has never been successfully defended. But men like the Indian Secretary always start from that, as though it were a point in history no less ultimate than the Noachian deluge. Lord Derby may be, and no doubt is, a great loss to the Tories; but he is not yet recognised as a Liberal leader. And the fact that he rejected the Berlin memorandum only makes us regret that he was not wise in time. As to the rhodomontade, in which Lord Cranbrook followed the example of smaller men, about the brave Turks hurling themselves on the bayonets of united Europe, there is only one reply—a vulgar monosyllable representing the bursting of an inflated bladder. Whatever force there might seem to be in his confident appeal to the thoughtless militarism of the time, it relied wholly on the fundamental fallacy, the prime falsehood of savage politics—that a tyranny becomes strong in proportion as it multiplies discontented subjects, and that a free nation becomes weak in proportion as it diverts its resources from powers of destruction to powers of production. Nonsense of this kind is assumed in the conversation of ten thousand twaddlers about the aggrandisement of Russia on the one hand, and the smallness of our army on the other. And it is our belief that a very much more radical doctrine on this subject is a sort of tonic that the Liberal party sorely requires.

THE EMPTY BETHNAL GREEN CHURCHES.

ELSEWHERE will be found the statements respecting the attendance, or non-attendance, at the churches in Bethnal Green, which is now being commented on in numerous letters to the *Times*. They appeared in the first instance in the *Church Times* of April 10, and, when transferred to the pages of the *Liberator*, were supplemented by the statistics of attendance at the Dissenting chapels in the parish—statistics which, by contrast, made the original figures seem even more "appalling" than when they were given by the correspondent of the *Church Times*. The facts have now attracted attention in a wider circle; and the impression they have made is indicated by the character of the reflections which they have suggested.

For a wonder, there is very little dispute as to the statistical part of the case; the discussion turning almost wholly on the causes of failure which cannot be denied. And some of the explanations offered are even more startling than the fact which calls for explanation. Thus one of the Bethnal Green clergy states that, when these churches were built, the clergy at once proclaimed themselves to be "the overseers and almoners of a generation of paupers," and, all Europe being appealed to for help, thousands of pounds were contributed; "indiscriminate almsgiving at the very church doors was established, and every person seen to enter a church was denounced by his neighbours as a loafer, a mendicant, and a hypocrite," so that those who respected themselves were compelled to stay away! That this was at one time, at least, a true picture is not denied; though it is asserted that there is now only one parish "where tickets and coins are dispensed in church."

Another local clergyman finds the cause of this sacred vacuity—to use a phrase of Sidney Smith's—in the social circumstances of the poor, which, he says, are not favourable to churchgoing; and, after describing the habits of the poor on Sunday mornings, he adds, "Consider well the social condition of the working-classes of the East-end, and you will not be surprised at their not going to church." Unfortunately for this theory, the social condition of the working-classes of Bethnal Green does not prevent a large, however inadequate, number of them from attending Dissenting chapels. There are also to be found in the chapels of Durham and Northumberland, of Cornwall, and notably of Wales, thousands of working men, and their families, who, according to the social circumstance theory, might be expected to be absent. The pleas that the clergy have no adequate pecuniary means at their command, and also suffer from a want of lay help, only suggest the inquiry, How do Nonconformists manage to fare better in these respects, as it is admitted they do? Nor is there much more force in the allegation that Nonconformists were first in, and are now masters of, the field; the Church having woke up too late to a sense of its duty. There are still thousands of the population of Bethnal Green who, it is sorrowfully admitted on all hands, attend neither church nor chapel, and who, if they wished to worship in the latter, would find the existing chapel accommodation insufficient. It was, we may assume, mainly for these that the new churches were erected, and the large parish was parcelled out into what seemed like manageable districts. They, however, it is confessed, are neither to be bribed into attendance, nor attracted by the legitimate efforts of a staff of hard-working and self-sacrificing clergymen.

We agree with a working man who writes to the *Times* that most of the letter-writers on this subject have failed to grasp the real reason why churches are empty, while chapels are well attended, if not full. "The Church of England services," he says, "require a certain amount of training and education to appreciate and enter into its spirit, which the majority of the poorer classes do not possess"; and he suggests as a remedy simpler services, such as an Act of Uniformity will not permit. Other writers hit the nail on the head with equal accuracy. One of them insists that the churches are too large, and too far apart; and after describing the costly processes of church building, parish-dividing, and incumbent-endowing, and the dismal results which follow, prescribes a simpler as well as more excellent way. Instead of the present parochial organisation, let there be plenty of small mission chapels, or hired buildings, with services of a more elastic and popular character than are allowable in a parish church. He also quotes a remark of the Rev. Harry Jones—now an East-ender—"We want no more bricks and mortar, but flesh and blood." Mr. Jones himself also recommends "the rough-and-ready mission room," instead of the "prim church," and says that the chief blame for the failure of the present system belongs to the Ecclesiastical Commissioners, whom, he humorously says, he "should like to see thoroughly vivisected by the Charity Organisation Society."

This is very plain speaking, and "An East London Incumbent" speaks still more plainly when he closes his letter by saying:—"There is only one remedy for all these inequalities—a remedy which will relieve us from many other disquietudes now existing in the Church—the remedy which must come sooner or later, and which many of us are hoping will not be long delayed—the remedy of *disestablishment*."

May we not assume that the state of things in Bethnal Green has its parallel in other localities of the like kind? Another correspondent of the *Church Times* states that in Rotherhithe he found an attendance of seventy-one adults in St. Mary's Church, the incumbent of which has 1,274*l.* a year, and that the total attendance in four churches was but 156! Are there not also other parishes, not in London only, but in largely populated towns elsewhere, which, if inquiry were made, would yield similar results?

So far as these localities are concerned, the judgment of the *Times* is, that the laborious and costly schemes of Church extension on which the Church of England has in recent years been congratulating itself, has failed; some of the new parishes existing only in the form of territorial arrangements, which almost break the hearts of the clergy and their wives, and exert no visible influence on the inhabitants.

The *Times* attributes this palpable failure to a lack of preaching power on the part of the clergy, and especially of eloquence; while they do not possess the pastoral gifts which make house visitation supply their pulpit deficiences. We believe that such an explanation does not do justice to the clergy; and that the *Times* itself really points to the existence of other and more potent causes. For if in pre-Reformation times "the Church of England, as by law established, fought in fetters, it was bound by the laws of patronage, by an immense amount of effete incumbency, by uniformity, and by personal relations more or less respectable," the description is to a large extent as applicable to it now. Indeed, the *Times* acknowledges that it is still "the vice of Establishments, involving as they do, patronage, purchase, exchange, life incumbencies, monopolies, and the utmost exaggeration of ministerial independence, that they almost supersede the use of eloquence."

The moral of these painful Bethnal Green

figures seems to us to be clear. Church extension in that locality, as in many others, has failed because it has been also *Establishment* extension. An Establishment may give legality, prestige, dignity, and uniformity; but it cannot give what is of infinitely greater value for spiritual purposes—*freedom;* without which there cannot be the spontaneity, the zeal, and the love which are essential to the success of great religious enterprises. Take away all the restraints which hinder the free action of Episcopalians, and prevent their engaging in a Christian rivalry with other bodies, and you take away all that belongs to an Establishment—save the endowments, because of which the restrictions exist. It is a bitter experience through which many earnest-minded Churchmen are now passing; since they are discovering that Church extension really worthy of the name is impossible under the conditions of Establishment. They will have to make their choice between the two forces—the spiritual and the legal. The old bottles will not hold the new wine: the new pieces are rending the old garment; and the longer the attempt to combine the new with the old is continued, the greater will be the disappointment at the failure which must be the inevitable result.

THE STATUE TO MR. VILLIERS.

THE erection of a public statue to a man during his lifetime is an honour which any one might covet. But, unfortunately, it has usually been reserved for those who can not only covet but command. The value conferred on such a distinction by the free action of public opinion in ancient republics led the despots, who were afterwards enthroned on their ruins, to count public statues among the prerogatives of their position. The amusing case mentioned by Sir Robert Peel in his speech at Wolverhampton was fairly typical. In some petty State, not named, but probably German, where the princeling was a notorious tyrant, Sir Robert observed preparations for erecting a statue in the chief city. When he asked the citizens to whom they were raising it, he was told, "to the Sovereign Prince of the State." "But," said he, "I thought he was a despot and an oppressor of his people." "Ah," they replied, "it is done by royal command. He is raising it to his own honour." This kind of thing is not altogether unknown in the history of our own country. And even since royal command has gone somewhat out of fashion, the effusive adulation which has multiplied soulless statues of royal goodness till hardly a nook is left for anyone else, has done much to vulgarise the sculptor's art and at the same time to deprive such honours of real value. But the origin of the memorial at Wolverhampton is so very different that the statue of Mr. Villiers must necessarily stand quite apart from the vulgar herd of stone figures with which the ground is encumbered. It is a spontaneous offering of respect from the constituency that Mr. Villiers has represented uninterruptedly for nearly forty-five years—that is, almost ever since the great Reform Bill was passed. And the testimony of Wolverhampton is all the more genuine and honourable, because the qualities of Mr. Villiers are not those which ordinarily make the popular hero. He has not been noted for gifts of eloquence; his attachments have been to principles rather than to party. His virtues and his capacities are solid rather than showy. But the steadfast fidelity of the relations maintained between him and the borough of Wolverhampton for nearly half-a-century prove that it is possible for a popular constituency to appreciate honest work. And perhaps it may be added that the conspicuous honour just now done to the first apostle of the Anti-Corn Law League had become almost necessary to remind short memories of the debt of gratitude owed by the country at large to the senior member for Wolverhampton.

The unrivalled oratory of Mr. Bright, and the admirable power of luminous exposition possessed by Mr. Cobden made them long ago to popular feeling the most characteristic impersonations of free trade doctrines. But both of them always deprecated any claim to originality, or even to political leadership on this question. Of course the justice and expediency of the Corn Laws had been disputed even from the time of their imposition. And there can be no doubt that the restrictions they placed on the supply of food added much bitterness to the agitation for reform. But Mr. Villiers was the first to take up the question in the reformed Parliament. It was in 1838 that he moved for a committee of the whole House to take into consideration the laws relating to the importation of corn. He was supported by ninety-five members, not one of whom now remains in the House of Commons, and very few survive elsewhere. Mr. Disraeli was among his opponents, and argued with the complacent assumption of omniscience which he had even then put on, that "it was the interest solely of the manufacturing capitalist to have the Corn Laws repealed." From this time Mr. Villiers never allowed a session to pass without a motion upon the subject. Thus, when several years afterwards he was joined by Mr. Cobden and Mr. Bright, who were borne into Parliament by the agitation out of doors, he was already the recognised Parliamentary leader on this question, and that position he maintained to the end. Other men were better fitted to rouse and direct popular enthusiasm, but Mr. Cobden always maintained that to the judgment, firmness, and skill of Mr. Villiers in Parliamentary strategy, the progress of the question was very largely due. Its triumph in 1846 came sooner than had been anticipated, a result that was brought about neither by popular agitation nor Parliamentary debate, but by the occurrence of a gigantic public calamity, and by the insight of a great statesman into the nature of the crisis thus precipitated.

In 1847 the sense of Mr. Villiers' services entertained by Lancashire was shown by his unsolicited election for the Southern Division. But he refused to desert his old constituency, and continued to represent Wolverhampton. Considering the rough, democratic reputation of the "black country," and the aristocratic connections of Mr. Villiers, there is something in the constancy of the union between him and his constituency which is pleasant to think of. After all, there is no real disunion of classes in England. Even the classes who have most reason to be content with things as they are, include in their conservatism the steady onward current of the nation's life. And when any amongst them become by conviction decided Liberals, they are the best, because the most disinterested, leaders the people can have. Mr. Villiers, who never loved talking for talking's sake, became more and more a silent member as years went on. But from 1863 to 1866 he held office as President of the Poor Law Board. It is to him that poor parishes owe the equalisation of the pressure of rates by the Union Chargeability Act; and factory legislation bears marks of his devotion to popular interests as well as his business-like aptitude. Since 1866 he has refused all office; and perhaps a career of single-eyed earnestness and unostentatious usefulness was in some danger of missing its due meed of acknowledgment. The statue at Wolverhampton does honour to the town as well as to its representative, and may perhaps serve to rebuke the reactionary doctrines that are once more raising their head.

A memoir of Mrs. Ranyard (the originator of the London Bible-woman Mission), founded on letters and information supplied by her family, and edited by Lady Kinnaird, is in preparation, and will be published shortly.

It is proposed, says the *Academy*, to raise a fund for the purpose of presenting to the University of London a portrait of Dr. Carpenter, in consideration of his exceptional services as Registrar of the University during a period of twenty-three years. The honorary secretaries are Messrs. J. G. Fitch and C. Knight Watson.

The new work on which Canon Farrar has for some years past been engaged will be ready for publication next month. It will be entitled "The Life and Work of St. Paul," and will be published by Messrs Cassell, Petter, and Galpin, in two volumes, uniform with the library edition of Canon Farrar's "Life of Christ."

THE NEW SCOTTISH COMMUNICANTS RETURN.

I.—THE LAST RETURN.

It was in 1873 that Mr. Ellice—it being difficult to find an argument by which the Established Church in Scotland could be vindicated—thought of moving for a return of communicants. It was published as a Parliamentary return in the following year (No. 239). No document ever published was probably so damaging to the character of a Church. It was, on the face of it, an altogether inaccurate and delusive return. Whether the inaccuracy was caused by design or by carelessness, or by both, it was of course impossible to say. In some places the communicants were found to number nearly as many as the whole population—men, women, and children; in others they were hundreds in excess of the sittings in the churches. These were two sources of discredit, and sufficient to condemn any statistical return throughout. Another source of discredit related to the Church itself. It was of no use—the device, if it were a device, would have been too transparent—to put down the number of communicants by dozens and hundreds when everybody in the neighbourhood knew that there were not more than half-a-dozen attendants altogether. So the return also exhibited Established Churches in the midst of large populations, the ministers of which drew large revenues but had virtually no congregations.

II.—THE PRESENT RETURN.—GENERAL.

This return gave the number of communicants as 460,566. Now, it is a theory in the Establishment that, in order to obtain the total number of adherents, the number of communicants should be multiplied by three and a-half—which would have given, in this instance, a total of 1,611,981, or just half the whole population of Scotland. Neither the theory nor this happy result of its adoption could be accepted for a moment, and so Mr. McLaren, M.P., moved for another return, with instructions that the date at which the roll of communicants was last "purged" should be stated for each parish. This return (No. 161), which has been published about a fortnight, mainly differs from the former in simply containing still more incredible statements. It can be proved to be equally untrustworthy, only "rather more so," for the number of communicants has now grown, notwithstanding that the communion rolls have been "purged" to 515,786. *Credat Judæus!* Not a soul probably in all Scotland believes in this funny Parliamentary paper.

III.—SCOTTISH COMMENTS.

The general results, with a few illustrations, have been pretty well commented upon by the Scottish press. The *Scotsman*, for instance, remarks that while in the last return parishes were found where almost every living soul appeared to "communicate," and whole counties or districts where Dissenters were known to abound were returned so replete with Churchmen that Dissenters could not possibly be accommodated, the present return is "even more surprising than the last." It first calls attention to the fact that, if it be correct, while the population has only increased four per cent. since 1873, the Established Church must have increased not less than twelve per cent. The truth is, says our caustic contemporary, "if things go on much longer at this rate the country will be quite unable to supply the Church with communicants. Not a sinner, or unbeliever, perhaps not even a Dissenter, will be left to point a moral or adorn a tale." The *Scotsman* goes on to ask, "Is it not the case that the same person may figure in several rolls, in the town roll, the country roll, the shooting or fishing roll, the seaside roll, &c., according as he has a choice of quarters? In short, are these not 'faggot' communicants? Theories of this kind force themselves upon the student of this return who has not lost his respect for simple addition." The *Daily Review* is equally caustic. The return, it says, "will bring home to every parishioner in every parish who cares to practise a little arithmetic an overpowering sense of the ridiculousness of the whole affair. The exaggerations of the former return published by the Government have frequently been exposed. How much room for illustrations of their comicality will the present bloated returns afford!"

IV.—AN EXAMINATION.

Examining the figures, parish by parish, we are ourselves struck, first, at the senselessness of their exaggerations. Illustrations of two kinds can be given; we will not give many, but will simply state that both are to be met with by the score. The first class relates to parishes where the communicants number *more than a third of the whole*

population. That is to say, not only is the number ordinarily claimed by the multiplication of the communicants by three and a half exceeded, but it is so exceeded that it is impossible that anybody belonging to any other Church can be worshipping in such parishes. Here are illustrations from different Presbyteries in different parts of the country :—

Parish.	Communicants.	Population.
Broughton ...	291 ...	729
Covington ...	164 ...	454
Kirkcurd ...	124 ...	294
Manor ...	124 ...	271
Stenton ...	239 ...	612
Swinton ...	349 ...	996
Kelso ...	1,009 ...	2,746
Yetholm ...	449 ...	1,100
Minto ...	173 ...	431
Legerwood ...	172 ...	525
Ettrick ...	164 ...	434
Kirkmichael ...	346 ...	903
St. Mungo ...	224 ...	658
Kirkmahoe ...	502 ...	1,332
Alloway ...	280 ...	815
Coylton ...	623 ...	1,440
Crawfordjohn ...	335 ...	845
Kettle ...	765 ...	2,323
Kilconquhar ...	489 ...	1,482
Ellon ...	1,020 ...	2,816

But these are enough. They could, as we have stated, be multiplied by the score. What they amount to is the practical inclusion of nearly every adult of each of these parishes, leaving no room whatever for other Churches.

Next we come to a class of cases *where more than every adult inhabitant is put down as a communicant.* If the last return was said to have been made up from the tombstones, the present one must include a good many who can be little more than babies. In the following cases more than half the population—including men, women, and children—Churchmen and Dissenters, are returned as communicants of the Established Church :—

Parish.	Communicants.	Population.
Wandell ...	182 ...	332
Athelstaneford ...	298 ...	344
Abbey St. Bathans ...	149 ...	195
Cranshaw	106 ...	142
St. Madoes	198 ...	290
Dunino	205 ...	325
Cortachy	268 ...	403
Abernyte	127 ...	253
Aberdeen South Church	1,572 ...	3,335

Athelstaneford is the most remarkable of these, for out of 344 persons, all told, there are only 51 who are not actual communicants. As the proportion of persons of twenty years of age and under in Scotland was returned at the last census as 46 per cent. of the whole, this may be considered to be, to say the least, a rather astounding statement! *It would practically include every inhabitant down to about five years of age.*

V.—SCOTTISH EXPOSURES.

We turn now to some of the exposures that have appeared in the Scottish journals. The *Scotsman*, taking some counties and presbyteries, deals first with Aberdeenshire, a county which, in 1871, had a population of 244,603, and for which there is a return of 65,312 communicants :—

Some of the "nose-counting" champions of the Establishment, in their desire to bring up the total following of their church to the million and three-quarters that are fully wanted to entitle it to claim a majority of the whole population, insist on multiplying each communicant by three and a-half. If this were done in the case of Aberdeen, it would make out the Establishment as having 228,592 out of the 244,603 inhabitants, leaving only 16,011 to be distributed among the other sects and the "lapsed masses." But the Free Church alone claims 25,681 communicants in Aberdeenshire, which at the same rate would give 89,883 Free Churchmen. These churches between them would thus claim in Aberdeenshire about 74,000 followers more than the whole county contains. It may be said that three and a-half is too large a multiple. No "friend" of the Establishment, however, is likely to accept less than three as his multiplier in his nasal enumerations, as even with that figure he will fail, even on the present return, to bring his church within sight of the desired half of the population. But even with this improvement, the two churches are still 28,000 in excess of the county census of 1871. If we disregard the strong probability urged by many statisticians that the rural districts are thinning, and estimate Aberdeenshire to the present date, it will yield 261,187 of a population which, on the lower calculation of Church following, will still leave 12,842 above the estimated population and not a single place claimed for U.P.'s, E.U.'s, Baptists, Episcopalians, Catholics, &c., to say nothing of the great unattached, all of whom exist more or less abundantly in Aberdeenshire.

Here are one or two more illustrations :—

In Kincardine O'Neil, there are 20,000 people, and the Church says it has 21,000, although there are 5,400 Free Churchmen, besides United Presbyterians and others, to be stowed away somewhere. In Alford, the story is the same. There are 13,000 and odd people altogether, of whom 14,000 and more are declared to be Church people, with upwards of 2,000 Free Church brethren and others left out in the cold, endeavouring to find out how two bodies can occupy the same space.

Mr. Laurie writes effectively to the *Daily Review* respecting the case of Tulliallan :—

In that parish there may be at present a population of 2,000. The return of communicants in the Established Church is given as 775—an increase with a decreasing population of 230 since the last return in 1874. There are fully 400 children between the ages of five and thirteen. Keeping in view the birth rate, there must be at least 350 children under five. It is a very moderate estimate to calculate that in a congregation of 775 members there are 200 above thirteen and not on the communion roll. When we add these figures together the sum of them is 1,725, leaving the balance of the population, 275, to be divided between the United Presbyterian and Free Church congregations, in which of members and adherents there are not less by a rigid reckoning than 450, there being 360 members on their rolls.

A correspondent of the same journal last Thursday exposes the returns from Peebles :—

In the Established Church "Returns," I find the membership of the congregation in Peebles set down at 819. Let me try to prove the absurdity of such a return. The population of the parish of Peebles in 1871 was 3,172; let us say that it is now 200 more, or 3,400. There are in the town two United Presbyterian Churches, with a joint membership of at least 550; one Free Church, with a membership of 250, besides an Episcopalian and a Roman Catholic chapel. Apart from these two last, you have at least 800 communicants belonging to the Dissenting Presbyterian bodies in Peebles, and I believe there is not one of the communion rolls kept by these congregations that could not stand scrutiny. Multiply the so-called membership of the Kirk by three, and you have the Kirk absorbing the entire population with the exception of 943, leaving 143 over and above the membership of the United Presbyterian and Free Churches to be divided among the *adherents* of these churches, the Episcopalian and Roman Catholic congregations, and the large class, I regret to say, of non-church goers!! Such is the value of the Kirk returns!

The contempt into which the Established Church is thus being brought would be perhaps difficult to express.

VI.—THE CARICATURE OF AN ESTABLISHMENT.

Now let us deal with the third class of returns—where the Established parish minister has secured such numbers of communicants as the following :—

Parish.	Communicants.	Population.
Moy and Dalerossi	8 ...	1,005
Inch	9 ...	359
Carnoch	2 ...	325
Croick	6 ...	245
Durass	10 ...	1,049
Eddrachillis ...	5 ...	648
Kinlochbervie ...	7 ...	882
Gairloch	6 ...	2,425
Shieldaig ...	2 ...	1,395
Halin	3 ...	1,068
Bermera	5 ...	381
Barras	5 ...	2,439
Knock	4 ...	2,577
Lochs	7 ...	5,880

These and similar figures indicate the condition of the Church in the Highlands. But the *Daily Review* humorously points out that after all there has been progress. At Croick, for instance, in 1873, there was only one communicant, now there are actually six; but that is a remarkable case. Knock stands as it did in 1873, with four communicants only. Here are other instances, not so cheering for the Establishment :—

The deserted churches of Ross, Sutherland, and Caithness are year by year becoming more and more deserted. Loth, in the parish of Dornoch, in the six years has lost six members, and stands now at a reduced total of nineteen. Eddrachillis, in the Presbytery of Tongue, has fallen off from eleven to five. The communicants of Kinlochbervie, sisters and brothers, are seven in all, says the parish minister—wondering, doubtless, at Mr. M'Laren's curiosity. In Lochcarron the most conspicuous failing is Shieldaig, another Government church, where the minister enjoys a stipend of 60*l.* a head for his two communicants.

VII.—A REFLECTION.

Other facts illustrating this return might be given to a very large extent; but we have given enough. Of course, whether the Established Church were in a majority or a minority would not touch the main reason for disestablishment; but facts such as the above will prove to be weighty arguments both for politicians and for the people.

Last week the National Portrait Gallery, greatly extended in area, and enriched by some contributions from the British Museum, was thrown open to the public. The gallery will be open every weekday except Friday, reserved for cleaning, free of charge, the "visitors old day," on which sixpence admission was charged, having been abolished.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN DISEASES OF THE THROAT.—Sir G. Duncan Gibb, Bart., M.D., LL.D., Physician and Lecturer on Forensic Medicine, Westminster Hospital, author of various works on Diseases of the Throat and Larynx, writes:—"The experience of many years has abundantly proved the truth of every word said in favour of Dr. de Jongh's Light-Brown Cod Liver Oil by many of our first Physicians and Chemists, thus stamping him as a high authority and an able Chemist whose investigations have remained unquestioned. Its value, therefore, as a therapeutic agent in a number of diseases, chiefly of an exhaustive character, has been admitted by the world of medicine but, in addition, I have found it a remedy of great power in the treatment of many Affections of the Throat and Larynx, especially in Consumption of the latter, where it will sustain life when everything else fails. Dr. de Jongh's Light-Brown Cod Liver Oil has an agreeable flavour, is very palatable, and liked by children; hence its value in the third stage of Hooping-Cough, when it acts as a restorative and tonic." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 9s.; with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

Literature.

*BISHOP ELLICOTT'S NEW TESTAMENT COMMENTARY.**

This commentary has now reached its conclusion. The preceding volumes we noticed on their appearance, pointing out the special excellencies of the plan, and the manner in which it had been carried out. This third volume, which may vie in care and scholarship with its predecessors, perhaps surpasses them in the magnitude of the difficulties which the writers had to overcome, and the ability and decision with which this has been accomplished. For the present volume includes the later Epistles of St. Paul, the Epistles of St. Peter, St. James, and St. John; and around these—especially the Epistles of St. Paul, which are full of points requiring further full elucidation, the largest theological knowledge, and great critical discernment—there has been much keen discussion. The writers in this volume, as in the former ones, present a general summary of the facts respecting the Epistles in a short introduction, in which are treated such matters as the date and place at which each Epistle was written, its genuineness, the church to which it was addressed, with a summary of its doctrinal statements, and also of its practical teachings. The contributors have read largely in their several departments, and make great use of the writings of such commentators as De Wette, Lightfoot, Alford, and Stanley, not to speak of foreign writers of distinction; so that the buyers of this work have in a condensed form the results of all the later criticisms with the gloss that is so needful to understand them. We would particularly refer to the admirable manner in which Dr. Barry has treated the Epistles to the Ephesians, Philippians, and Colossians, as well as the Epistle to Philemon. The Rev. Canon Mason, who follows with the Epistle to the Thessalonians, writes with great clearness, as also in his treatment of the First Epistle of St. Peter; and the Rev. Dr. Moulton in the Epistle to the Hebrews fully justifies the high expectations which he had raised. Mr. Boyd-Carpenter has shown not a little tact in his discussion of the Revelation of St. John, and Principal Plummer, of Durham, shows great erudition in the Second Epistle of St. Peter and the Epistle of St. Jude. We can only afford space to give a single specimen of the style of the work. It shall be from Dr. Barry's excellent remarks on that wonderful passage in Ephesians, "That He might gather together in one all things in Christ":—

The full meaning of this expression is to "gather again under one head" things which have been originally one, but have since been separated. The best comment upon the truth here briefly summed up is found in the full exposition of the Epistle to the Colossians (Col. i. 16—26). In Christ, as the Word of God in the beginning, all created things are considered as gathered up, through Him actually made, and in Him continue to exist. This unity, broken by sin, under which "all creation groans" (Rom. viii. 22), is restored in the Incarnation and Atonement of the Son of God. By this, therefore, all things are again summed up in Him, and again made one in Him with the Father. In both passages St. Paul uses expressions which extend beyond humanity itself:—"things in heaven and things in earth"—"things visible and things invisible"—"thrones and principalities and powers." In both he immediately proceeds, from the grand outline of this wider unity, to draw out in detail the nearer and to us more comprehensible unity of all mankind in Christ (comp. Col. i. 18, 21). So also writes St. John (John i. 3, 4, 12), passing from the thought that "all things were made by Him," first to the declaration "In Him was life, and the life was the light of men," and next to the power given to those who believed on Him to become the sons of God.

We should not omit to mention the general introduction to the Epistles of St. Paul during his captivity, which is one of the clearest and most scholarly pieces of writing we remember to have read. The publishers are greatly to be congratulated on the successful conclusion of a work which has been executed with so much learning and skill, and which, in midst of the present unsettlement in matters of evidence and belief, is calculated to be in many ways so helpful and useful to not a few Christian people.

MR. TENNYSON'S NEW POEM.†

This new volume of the Laureate's may be looked at in two ways. As a further means of enabling us to study his style and mode of thought, and to trace more clearly the process by which he has reached that peculiar felicity of rhythm and image, it will be found very valuable by critics; but we are afraid that

* *A New Testament Commentary for English Readers.* By Various Writers. Edited by CHARLES JOHN ELLICOTT, D.D., Lord Bishop of Gloucester and Bristol. Vol. III. (Cassell, Petter, and Galpin.)

† *The Lover's Tale.* By ALFRED TENNYSON. (C. Kegan Paul and Co.)

the great bulk of readers will find it diffuse, involved, too much concerned with the analysis of morbid moods, and lacking in the simplicity of narrative which they naturally expect from the Laureate. The chief reason of this will be found in the preface, which states that the first three parts were written in the author's nineteenth year. "Two parts only of the three then written were printed, when, feeling the imperfection of the poem, I withdrew it from the press. One of my friends, however, who, boy-like, admired the boy's work, distributed among our common associates of that hour some copies of these two parts, without my knowledge, without the omissions and amendments that I had in contemplation, and marred by the many misprints of the compositor. Seeing that these two parts have of late been mercilessly pirated, and that what I had deemed scarce worthy to live is not allowed to die, may I not be pardoned if I suffer the whole poem at last to come to the light, accompanied with a reprint of the sequel —a work of my mature life—'The Golden Supper'?"

The first three parts recount the love of Julian for his cousin and foster-sister Camilla. Not without delicacy is the growth of a merely brotherly affection into a deeper passion sketched out, though it is marred here and there by touches that are utterly undramatic and unreal, and which would be hardly consistent even if they had been put into the mouth of a third person. The descriptions of nature bear too great a proportion of the first half of the poem, and in some cases, at all events, too definitively suggest passages in Shakespeare, Wordsworth, Shelley, and Keats. Camilla, who loves Julian, only loves him as a brother; and when he declares his passion for her, Camilla has to tell that she is already plighted to Lionel. Julian retires to a solitary life, haunts the caverns and the woods where he had wandered with Camilla, and there, through grief and disappointment and solitude, his mind so far gives way that he sees visions —now of Camilla's funeral, now of her wedding—which are described with much pomp of imagination. The last part, "The Golden Supper," with which readers of Mr. Tennyson's works are already familiar, tells how Camilla was taken for dead in a trance and buried, when Julian, in a passionate desire to see her face once more, makes his way to her tomb and opens the coffin, when to his amazement she gradually returns to life and consciousness. He bears her home, and after a time invites a company of friends to a supper, when he displays all his treasures, telling them, however, that he has a still greater treasure to show them. Camilla is at length introduced, and after the overwhelming sense of amazement has subsided, Camilla with her child is handed over to Lionel. The true self-sacrifice involved in the highest love is the paramount idea of this fourth part, which is far more concentrated and simple than the others.

We were privileged to read the "Lover's Tale" in its original form, and have been able to trace out the little changes and amendments which Mr. Tennyson has here and there made. His care and thoroughness of revision are well attested, though we are somewhat surprised that he should have passed the phrase "solid" as applied two or three times to light—in one case as a glory on the head of Camilla, and quite a false note. The following is a fine picture, and would have been very effective had it been more isolated :—

There came a glorious morning, such a one
As dawns but once a season. Mercury
On such a morning would have flung himself
From cloud to cloud, and swam with balanced wings
To some high mountain : when I said to her,
"A day for gods to stoop," she answered, "Ay,
And men to soar" : for as that other gazed,
Shading his eyes till all the fiery cloud,
The prophet and the chariot and the steeds,
Sucked into oneness like a little star,
Were drunk into the inmost blue, we stood
When first we came from out the pines at noon
With hands for eaves, uplooking and almost
Waiting to see some blessed shape in heaven,
So bathed we were in brilliance. Never yet
Before or after have I known the spring
Pour with such sudden deluges of light
Into the middle summer ; for that day
Love rising, shook his wings, and charged the winds
With spiced May-sweets from bound to bound, and
blew
Fresh fire into the sun, and from within
Burst through the heated buds, and sent his soul
Into the song of birds, and touched far off
His mountain altars, his high hills with flame
Milder and purer. Through the rocks we wound ;
The great pine shook with lonely sounds of joy
That came on the sea-wind. As mountain stream
Our blood ran free ; the sunshine seemed to brood
More warmly on the heart than on the brow.
We often paused, and, looking back, we saw
The clefts and openings in the mountains filled
With the blue valley and the glistening brooks
And all the low dark groves, a land of love!

This expresses fairly a great thought :—

Love lieth deep ; Love dwells not on lip depths.
Love wraps his wings on either side the heart,
Constraining it with kisses close and warm,
Absorbing all the incense of sweet thoughts,
So that they pass not to the shrine of sound,
Else had the life of that delighted hour
Drunk in the largeness of the utterance
Of Love—but how should Earthly measure mete
The Heavenly-unmeasured or unlimited Love,
Who scarce can tune his high majestic sense
Unto the thundering that wheels the spheres,
Scarce living in the Æolian harmony
And flowing odour of the spacious air,
Scarce housed within the circle of this Earth,
Be cabined up in word and syllable,
Which pass with that which breathes them ? Sooner
earth,
Might go round Heaven, and the short girth of Time
Inswathe the fulness of Eternity,
Than language grasp the infinite of Love.

But towards the close the fine thought is lost in what is a kind of poetised rhetoric, and the mind is carried away from the narrative itself in a swell of generalised thought. This tendency, as we can clearly see from this poem, no less than from "Timbuctoo"—a kind of imaginative mosaic—Mr. Tennyson has surmounted only by the most jealous self-scrutiny. The only other extract we can find space for shall be that descriptive of Julian's feelings before he was overcome by these dream-phantasies of which we have spoken :—

In my brain
The spirit seemed to flag from thought to thought,
As moonlight wandering thro' a mist : my blood
Crept *like marsh-drains* (!) thro' all my languid limbs ;
The motions of my heart seemed far within me,
Unfrequent too, as tho' it told its pulses ;
And yet it shook me, that my frame would shudder
As if 'twere drawn asunder by the rack.
But over the deep graves of Hope and Fear,
And all the broken palaces of the Past,
Brooded one master passion evermore,
Like to a low-hung and a fiery sky
Above some fair metropolis, earth-shocked,—
Hung round with ragged-rims and burning folds,—
Embathing all with wild and woful hues,
Great hills of ruins, and collapsèd masses
Of thunder-shaken columns indistinct
And fused together in a tyrannous Fight—
Ruins, the ruin of all my life and me.

On the whole, the poem is youthful, needs repose, and is too general. It suffers from the lack of those touches of simplicity and pathos without which no poem can be called great. It is artificial, overdone, and sickly with a kind of semi-romantic odour, as of dying flowers in a close chamber. We can easily understand how Mr. Tennyson came to write it when a young man, and also why he rejected it deliberately in his mature days. Yet we may be thankful that an accident has led to its presentation to the public, for it contains *passages* as eloquent and sustained as Mr. Tennyson has ever written. It is, indeed, very surprising that the finest passages in this poem have more in common with the later "Idylls" than they have with, say, the "Morte d'Arthur," written many years ago.

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*PICTURES OF PAST DAYS.**

In spite of a tendency to over-facetiousness, sometimes indulged, as we think, at the wrong moment, Mr. Grundy's book is most readable and entertaining. He was the son of a Unitarian minister in Liverpool, brought up in a very interesting circle; for his father had as his young colleague the Rev. James Martineau, and, as a boy, Mr. Grundy seems to have seen a good deal of the Martineaus. The whole picture of his boyhood and youth is, indeed, really original, not in the sense that such a picture as that of De Quincey's was, but simply on account of its varied interests. The sketch of the old grandfather—clearly a "survival" from even an earlier period—is a masterpiece in its way. Rich, penurious, very firm in will, jogging along in the old gig with the ample leather head, in the folds of which the small boy footman was almost lost—happy if, like a certain fat boy, he could sometimes sleep—the old man was clearly an original. Not less characteristic is the sketch of the dog Bruno, which shows that Mr. Grundy has a fine feeling for brute nature. It is full of pathos and of humour, in spite of the author's offhand manner. When a young man Mr. Grundy was articled to Mr. Bidder, civil engineer, who is photographed in a few touches. This brought him by-and-by into association with some of the great railway men of that great railway period—the Stephensons and King Hudson himself. But Mr. Grundy's literary sensibilities, always keen, and his desire for literary society, which at all periods of his earlier life he found means to indulge, opened up to him many other associations which, whatever their effect on his professional career, do much to lighten up the pages of his autobiography. He became a friend of Patrick Branwell Brontë—that waywar' wretched genius—and saw a good deal of the whole family, giving most effective portraits of them. To Mr. Grundy, indeed, the morbid, irresolute Branwell appears to have more fully unbosomed himself than to anyone else, with the result that here we have what is really a new chapter in the life of that strange household at Haworth Parsonage. Mr. Grundy is of opinion that Branwell was, perhaps, the greatest genius of the family, that he wrote the greater portion of "Wuthering Heights"; and he is very decided in maintaining that he was certainly not the Fiend of Mrs. Gaskell's biography. The letters given here seem fully to bear this out. They are sohonest, so affectionate, so full of self-abasement and contrition; and certainly the touch of genius—though it may be saturated with disease and flavoured with opium—is there. Poor Branwell! it is clear that he was the chief martyr of a very morbid and unsuitable training. The account is lightened up or darkened, as the reader may incline to regard it, by glimpses of a most unfortunate love affair.

Mr. Grundy also saw a good deal of London celebrities at a certain period. He is able to give very good sketches of Leigh Hunt, of George H. Lewes, Thornton Hunt, and several others. The later portion, dealing with his Australian life—for he went out to the antipodes while still a young man—is attractive, but in different way from the earlier part. Many will, perhaps, find it the most instructive and amusing section of the book; for Mr. Grundy is always observant, and can generally give the results in a most congenial and humorous manner. But we who are not acquainted with the life described lack the means for a very deliberate judgment. All we can say is that Mr. Grundy has made the Australian period, as well as the home one, interesting. To justify what we have said, we must give one or two extracts. This is our author's report of his early impressions of Miss Martineau and her distinguished brother James :—

Miss Martineau was to me a lady of very formidable aspect. My sisters were just then studying her tales upon political economy, and were full of admiration for their author. The tales and the lady were equally incomprehensible to my ten years; but she took a fancy to me, and whenever we met, coming out of church, in drawing-room, or otherwise, would pat me on the head and cross-examine me—not, save the mark! upon what I learned at school, and whether I was a good boy, but as to any ordinary subject, such as cricket, North Wales, or fishing. She was a good lady, I suppose, but she *looked* grim, and her trumpet apparatus frightened me. And when all these questions were propounded to a nervous lad, who was required to shout his answers through a trumpet—alas!

Her brother, the Rev. James Martineau, was not handsome, but what a splendid fellow he was! Benevolently ugly, if ugly at all, with his rough-cut features, wild upstanding black hair, low broad forehead, and swarthy complexion. I loved that man; I studied with him for a year or two, and whatever of good is in me I date to that time, and for it honour him. He taught me to think; I followed his flowing periods, flowery eloquence, and close reasoning with an appreciation, veneration, and attention I never have felt for man since, for he fascinated my expanding intellect; he had not only a great brain, but a great *heart*. I have lived a useless lifetime since then, but at least I have never forgotten that prince among men.

Mr. Grundy has had the good fortune to receive from a friend a chapter of recollections of Tapton House and George Stephenson, in which the leading traits in "old George's" character are admirably delineated. He describes Stephenson's disregard of dress, his hatred of dandyism, his love for animals—a visit to the Zoological Gardens being a great treat on his visits to London, and the feeding of the swans in the Park at early morn a simple delight—and his affection for his second wife, Betty, who, like her husband, loved animals, and had a collection of pets, amongst the rest a parrot, which learned perfectly to mimic the master's cry of "Coom, Betty! Coom, Betty!" and would indulge in it at the most untoward moments. We give one extract from this chapter on Stephenson, and with that we must close :—

In his confidential conversations with me he exhibited sometimes a sore point, none being so sore a one as that of the "safety lamp," of which he claimed the invention to be his own solely. He told a graphic story of his descending into a foul pit with an ordinary lamp protected by wire casing, when no other person would venture, and returning safely. This lamp was, he always declared, his own sole invention, and the clumsy original of the "Davy." He showed me the silver cup presented to him by the owners of the colliery where this was done—a cup filled with a thousand guineas when given to him. I filled it with claret, and obsequiously drank to the discoverer of the "safety lamp," George Stephenson. Although this question will now never be set at rest, the above is strong evidence, surely. That he had great mechanical ability cannot be doubted. He evidenced it to me in a most marked manner. I have mentioned a small Geneva watch which I possessed. He despised it until it went wrong, then his sym-

* *Pictures of the Past.* Memories of Men I have met and Places I have seen. By FRANCIS H. GRUNDY, C.E. (Griffith and Farran.)

pathies (with the mechanism, not with me!) were roused and he undertook to set it right. I trembled to leave the tender thing to his mercy, but he had it, of course, and soon put it in thorough order. He shortened the hair-spring, and made other repairs, as though he had been bred to the trade. He had very strong arms and large supple hands. With these I found that he performed the most delicate operations. He told me, on returning my watch, that such fine work had always been a hobby of his. He ridiculed the distinction between civil and mechanical engineering, saying that an engineer should know how to build a bridge, divert a river, make a needle or a Nasmyth's hammer. His old habits clung to him always. He was obstinate even in memory. He never showed the same pleasure in anticipating a great meeting to celebrate some success or inaugurate another, although he knew how to behave with dignity when exchanging courtesies with the great ones of the land, as he did when preparing for a start to that ever happy ground, the Clay Cross Colliery, especially if he had an idea of a new piece of machinery or something of that sort in his mind.

"*PRIMITIVE MANNERS AND CUSTOMS.*"*

Mr. Farrer has given us a book of singular originality, interest, and value—one in which the "general reader" and the man of science may equally take delight. He has brought to bear the widest reading and observation upon nearly all that relates to the manners, customs, and beliefs of savage tribes throughout the world. His work, the style of which is as interesting as its matter, is divided into nine sections. These are:—Some Savage Myths and Beliefs; Savage Modes of Prayer; Some Savage Proverbs; Savage Moral Philosophy; Savage Political Life; Savage Penal Laws; Early Wedding Customs; the Fairy Lore of Savages; Comparative Folk-lore.

But, having thus described, in general terms, the great merits of this work as a whole, we must take exception to some remarks in the preface. We quote them as they stand, for in that case we shall be in no danger of misrepresenting the author:—

> Better experience has in so many cases dissipated original assertions of an absolute want of religious ideas among savages, that the strongest doubts must be felt of all similar negative propositions. Theology in one of three grades seems rather to be the universal property of mankind, appearing either harmless, as at the beginning or end of its historical career, or in its second and middle stage as identical with all that is abominable and cruel. The classification of mankind on such a basis of division, though it could never aspire to scientific exactness, would afford at least a standard of practical discrimination, by which the relations between Christian and non-Christian communities might to some extent be adjusted; for, by considering any people under one of these three aspects, it would be possible to form some estimate of their aptitude for, or need of, our theology, and of the advisability of our seeking to force it upon them. Should the principle ever meet with the acceptance it deserves, that missions, like charities, ought to be discriminate, it is not difficult to perceive the direction in which such a truth will be likely some day to receive practical recognition.
>
> For wherever native theology takes the form of cannibalism, suttecism, human sacrifices, or other rites directly destructive of earthly happiness, there the teaching of missionaries affords the only hope of a speedy reform, the only acquaintance possible for savage tribes with a higher culture than their own, save that which is likely to come to them through the medium of the brandy-bottle or the bayonet. But to send missions to countries like Russia or China, where there exist established systems of religion undefiled by cruelty, violates the first principle of the faith so conveyed, disturbing the peace of families and nations with the curse of religious animosity. When the Jesuits entreated the Chinese Emperor, Young-tching, to reconsider his resolution to proscribe Christianity, there was some reason in the imperial answer: "What should you say if I sent a troop of lamas and bonzes to your country to preach their law there?" The Taeping rebellion, or civil war, which devastated China for about fifteen years, desolating hundreds of miles of fair towns and fertile fields, and fought out among massacres, sieges, and famines, of quite indescribable cruelty and horror, owed its impulse distinctly to the working of Christian tracts among the more ignorant classes, followed by a fanatical endeavour to substitute a travesty of Christianity for the older religions; yet the seeds of all this misery are still sown in China, in the name and by the ministers of a religion of peace, a religion that has for its first and final rule of life the duty of so dealing with others as we should wish them to deal with ourselves.

Mr. Farrer follows up these remarks by a reference to cases of the third class, "where the state of religious belief is so rudimentary as to be innocuous," and adds a high tribute "to the wonderful efforts of missionaries," and asks whether the welfare and improvement of savage tribes would not be best left to themselves and to time? Some other remarks are in the same direction, but we need not quote them.

Now, of course, one can say very little against Mr. Farrer's views upon this subject unless we know what is his idea of Christianity. Is it the Puritanism which he illustrates by the anecdote of the Tahitian chief who "asked whether, if he saw ripe plantains by his garden-path on Sunday, he might pick and eat them"; or of another "abstaining from turning a pig out of his garden on Sunday, preferring to let his sugar-canes be devoured"? It is true, as he says, "that *such* facts (the italics are ours) are no proof that we make Christians of savages," and that, if they stood alone, "they only prove that with some trouble we may make them imbeciles," but then he seems to forget that such are not the only facts, and that they do not stand alone. Granting, for the sake of argument, the "imbecility" of such notions as the above concerning the observance of Sunday, yet, if they accompany a highly-developed morality, is it not better that these Tahitians should possess this highly-developed morality, accompanied by this imbecility, than be ferocious and dirty cannibals? And what were the Fijians thirty years ago? Are they not better now? Following up Mr. Farrer's own illustrations with regard to China; supposing that a pure Christianity could be established there—of course, we don't mean forced upon the people—would the practical morality of the Chinese not be improved, and would not that alone be a result worth attaining? Supposing, finally, to put the argument in its sharpest way, that all men could be made like unto Christ, would that not be better than they should all remain savages?

And now to the work itself. One of the most interesting chapters is the first, in which are given curious specimens of savage traditions regarding the origin of man and of the world. They are taken from all sources—east, west, north, and south. Most remarkable, perhaps, are those relating to the deluge and to the future life. Let us give an illustration regarding the latter subject:—

> The belief in a future life—a belief perhaps first suggested in that rude state of culture where the dreaming and waking life are not clearly distinct but are both equally real—appears to prevail so generally among the lower races, that it is more difficult to find instances where it is *not* found than instances where it is. The dead who visit the living in their sleep are not thought of as dead, but as simply invisible; and for this reason all over the globe it is so common to bury material things in the graves of the departed, to serve them in that other world which is so vividly conceived as but a continuation of this one. The Red Indian takes his horses, the Greenlander his reindeer, and both the common requisites of earthly economy; just as many tribes still take their slaves and their wives to accompany them on that journey which, as it is imagined so distinctly, is undertaken without mystery to a fresh existence. Till lately, in parts of Sweden, a man's pipe and tobacco pouch, some money and lights, were interred with him; and at Reichenbach, in Germany, a man's umbrella and goloshes were placed in his grave. In Russia formerly a new pair of shoes was put on the feet of the dead for the long journey before him, a custom also found among the natives of California, and the Christian priest used to place on a man's breast, as he lay in his coffin, a pass, which, besides being inscribed with his Christian name and the dates of his birth and death, was also a certificate of his baptism, of the piety of his life, and of his having partaken of the communion before his death. These are but survivals of savage ideas, which picture the continuation of consciousness far more vividly than more advanced religions.

Should not Mr. Farrer have said in the last sentence *some* "more advanced religions"?

In "Savage Modes of Prayer" this subject is extended. How did people get to know that it is desirable to pray to a higher or a more powerful being than themselves? Mr. Farrer says, as the result of his researches, that "there is abundant evidence to show that religious supplication of a certain kind enters more deeply than might be supposed into the daily lives of the lower races of mankind"—and religious supplications, too, of a high order. Numerous illustrations are given. Can they lead to any other conclusion than that the idea of prayer is implanted by the Creator? We could quote page after page from the remarkable chapter on "Savage Proverbs." We can give only these as specimens:—

> The Basutos of South Africa are savages, yet the following proverbs are current among them:—
>
> A good name makes one sleep well.
> Stolen goods do not make one grow.
> Famine dwells in the house of the quarrelsome.
> The thief catches himself.
> A lent knife does not come back alone.
> (*i.e.*, a good deed is never thrown away.)

Compare, for elevation of mind, these Yoruban proverbs with those already noticed as current in Italy:—

> He that forgives gains the victory.
> He who injures another injures himself.
> Anger benefits no one.
> We should not treat others with contempt.

On the other hand, "If a great man should wrong you, smile on him," may be compared with the Arabic advice about dangerous friends—"If a serpent love thee, wear him as a necklace"; or with the Pashto proverb of the same intention—"Though your enemy be a rope of reeds, call him a serpent."

Here are some more proverbs with whose European equivalents everyone will be familiar:—

> ON FAULTFINDING.
>
> If you can pull out, pull out your own grey hairs. (Oji.)
> Before healing others, heal yourself. (Wolof.)

With which we may compare the Chinese:—

> Sweep the snow from your own doors without troubling about the frost on your neighbour's tiles.

The chapters on "Savage Moral Philosophy" and "Political Life" are very able and suggestive, but we cannot quote. We refer the reader in conclusion to "Comparative Folk-lore," in which he will find that savagery amongst ourselves has not quite died out, and that the laugh is not always with the most civilised.

* *Primitive Manners and Customs.* By JAMES A. FARRER. (Chatto and Windus.)

THE MAGAZINES.—JUNE.

An admirable service has been rendered by the writer of the article on "Indian Budgets and Indian Deficits" in *Fraser's Magazine* this month. No such exposure of the reckless character of Indian finances, no such grave warning of the dangers by which we must soon be faced, has ever probably—not even in Mr. Fawcett's speeches—been placed before the English nation. The writer, having described in happy phrase the budget estimate as a "fairy world," gives the real facts. One of these is that in the three years, 1875-8, there has been an aggregate deficit of 17,128,000*l.*; that the deficit for the next four years is already calculated at 24,863,000*l.*, and will probably reach 30,000,000*l.*; that the so-called "productive works" are, for the most part, worse than unproductive. He suggests several remedies, wisely thought over, and he adds:—

> This is an extremely meagre outline of what is required to give a temporary, let alone a permanent, stability to Indian finances; but can we hope in the least that any such programme of reform will be fulfilled, or even started? We do not believe it possible. This country will, for one thing, never wake up to the necessity for it till it be too late. What is most likely to happen is that the way now pursued will be followed still up to the point where India threatens to fall in pieces in our hands through sheer bankruptcy. Then a clamour may rise, and interested persons will insist that, for their safety and in justice to their vested interests, England must take upon herself the burden of the Indian debt. Should that proposal be submitted to by the nation, India and this country may stagger on together for a little time longer—wearily, and longing for some stroke of fate to sever them from the companionship and the burdens at once and for ever.
>
> Words cannot convey the sadness that comes over one at the sight of what India is under our guidance to-day, at the thought of what is coming to her and to us, compared with what might have been had we been honest and faithful. But what is the use of lamentation? We have woven our Nessus shirt with our own hands, we have with our own hands girded it around us, and when the result comes, whom can we blame but ourselves?
>
> If the British public would only seize and lay to heart the fact that in the most ordinary times and under average conditions the net income of India does not cover the expenditure by several millions, the borrowing might be stopped. But the public will do nothing of the kind—at all events, not yet. So we gather together for ourselves the elements of a political and social upheaval such as England has never yet seen, and are merry the while.

Many of the other papers in *Fraser* this month deal with questions of national interest, such as "Coffee Plantations in Southern India," "Starvation Wages and Political Economy," "The Landed Interest and the Supply of Food," and "The Command of the Sea." These are all timely, and it may be said that this last number, produced under the late editorship, is one of the best, and one to which even Dr. Tulloch may look for guidance.

Genial and suggestive is the Dean of Westminster's "Historical Aspect of the American Churches" in *Macmillan*. But we meet with this:—

> The whole system is, or was till recently, more or less what we should call concurrent establishment or concurrent endowment. The principle of Establishment in America existed till our own time in a galling and odious form, such as never existed in England, that of a direct taxation in each State for whatever was the predominant form of religion. This has now disappeared, but the principle of endowment still continues, and if the endowments of Harvard College in Massachusetts, or Trinity Church in New York, were attacked, the programme of the Liberation Society would in this respect meet with a resistance in the United States as sturdy as it awakens in England.

Pray where will Dean Stanley find this in the programme of the Liberation Society? Mrs. Barnett's article on the "Young Women in our Workhouses" is written with the object of elevating workhouse life. That this can be done has been proved by Mrs. Barnett's own experience, but it needs faith, courage, sympathy. How many women are there who have all this and more, and yet do not know how to utilise their great gifts! The American journalist who writes on "International Copyright" has not written altogether in vain. He has certainly shown that the injustice charged upon American publishers is not so great as it has been supposed to be. But the answer of an English author, if not always effective, is clever. Mr. Wemyss Reid's article on "Lord Derby at the Foreign Office" is sure to attract much attention. It is an interesting justification, but we fear his lordship's policy, however honest, was weak and vacillating. "Haworth's" is admirably carried on—perhaps a little too violently (?) but still, generally, with well-directed force.

In *Blackwood* this month Mr. Anthony Trollope's "John Caldigate" is concluded. We shall be surprised if the general judgment concerning it be not that it shows greater power than any of Mr. Trollope's previous novels. The criticism on French novels, in "Contemporary Literature," is the best of that series of articles, showing wide knowledge and extremely delicate criticism. "The Destruction of Szegedin" is painfully interesting. We are glad to find *Blackwood* sound on the Bank Failures question, but it is invariably sound on anything relating to currency and credit. Of course the Duke of Argyll receives a scolding in an article on his recent motion, but the scolding will do no harm.

We may guess at the writer of "Susanna: an Introduction"—surely by a lady's hand well accustomed to the *Cornhill*. Those who have ceased to read Spenser—and very few read him nowadays — will, it may be hoped, be drawn towards him by Mr. Dowden's article in the same magazine; and who will not be attracted by the light, ingenious little scientific paper, "Pleased with a Feather," with reflections such as these?—

> For the interesting point about a feather is really this, that *it grew*. It was not made in a moment, like a bullet poured red-hot into a mould; its little airy plumes, branched like a fern into tiny waving filaments, were developed by slow steps, piece after piece, and spikelet after spikelet. And what is true of this particular bit of down which I hold in my fingers, trembling like gossamer at every breath and every pulse, is also true of plumage as a whole in the history of animal evolution. To my mind that great fact, that everything has grown, throws a fresh and wonderful interest into every little object which we can pick up about our fields or our houses. The old view of creation, which represented it as single and instantaneous, made each creature or each organ seem like a mere piece of moulded mechanism, with no history, no puzzle, and no recognisable relation to its like elsewhere. But the new view, which represents creation as continuous, progressive, and regular, teaches us to see in every species or every structure a result of previous causes, an adaptation to pre-existing needs. Thus we are enabled to find in a flower, a fruit, or a feather, innumerable clues which lead us back to its ultimate origin, and give delightful exercise to our intelligence in tracing out the probable steps by which this complex whole has been produced.

But what induced the *Cornhill* to insert in June "An Invitation to the Sledge," which might at least have waited over till next Christmas? We have had enough experience of cold without having our imaginations exercised upon it at this season.

An article, which will probably excite no little talk, appears in the *University Magazine*—the "Preternatural in the Present Day." It is an account of the exploits of a well-known clairvoyant who is now lecturing and practising in London. We can say no more of it at present than, if all be true, 'tis strange if true. But we are not at all surprised to be informed that the question as to who countenances the fashionable clairvoyants may be answered in a very simple manner, by taking down a certain red book from the library shelves. Dr. Garth Wilkinson's portrait appears as the Contemporary Portrait this month, with a highly appreciative memoir. And there is a pleasant notice of Mr. Butt, who was once the editor of the *University*. The author says, with both justice and grace—

> It was perhaps no fault of his that he left so little of his mark on the land legislation of the Liberal party, and in compensation it may be admitted that he greatly helped to enlighten the Conservatives on this question. The tendency of his proposals on University education was distinctly retrograde and obscurantist, nor can he be acquitted in regard to this matter from at least intellectual blame. That he ever really hoped to carry Home Rule is open to doubt. For our own part we doubt if he knew what he meant by the words. His political career was a failure, because he tried what neither he nor any man could do; his professional career was a failure, because he would not do what he might have done. Of his private life we have purposely refrained from speaking, but those who knew him can testify to the brightness of his wit, the geniality of his manners, the kind and lovable nature of the man.

Mr. Joseph Hatton's articles on "Free Trade and Protection," the last of which appears in *Tinsley's Magazine* this month, are, we see, to be republished. Mr. Hatton's views will not be relished by many readers, and there is a tone in them that is not altogether wise, but we quite agree with the author when he says to his readers, "Do not be hoodwinked by theories, and let your vote upon the subject be above party and above prejudice." We have two Bohemian articles in this number, but one deals with Bohemia proper, and the other with Bohemia not so proper. And there is a light paper on "Flirts," and the two tales are well up to the average—the first, indeed, by Mr. Buxton, above the average. The other fiction writers are Mrs. Fraser and Mabel Collins, who has one or two touches of a well-known style.

London Society is for the most part light—as usual. The history of the *Comedie Française*, about which the daily journals are telling us so much, is evidently written with good knowledge. Again we read with accustomed pleasure another chapter in the history of "Fortunes made in Business." This time Richard Hartmann, of Chemnitz, is the subject. There is a good deal about Sherry, and much that will be new, in a description of Spanish vineyards, which leads up to another Bohemian article, and that naturally to "Truffles." There is a vein of shrewd wisdom "On the Three-cornered Way of Looking at Things," and this will do for all—

> I have come to the common place, but also to the common-sense conclusion, that, on the whole, cheerfulness is the right corner to lay hold by. "Serve God and be cheerful" was the motto of holy Bishop Hacket. "Cheerfulness is a hymn of praise to God" is a true saying. "I pray thee, dear wife, be merry in God," wrote Sir Thomas More on the eve of his execution. I do not deny that there may be a great deal to be said both for the optimistic and the pessimistic views of things; and I suppose that the truly philosophical thing would be to strike the balance and to steer for a *via media*. But I am conscious that I lean very decidedly to one side. I lean more to the optimist side than to the pessimist. The apex of the three-cornered view shall be crowned and happy with this idea of cheerfulness. I cannot, with the conflict and tragedy and sorrow that are around us, believe that this is really the best of all possible worlds. Yet if things are not for the best, we may yet make the best of them. I cannot sympathise with those who, if they can keep their snug homes and snug incomes, ask no other heaven. But still less can I endorse this pestilential pessimist theory. But whatever the sorrows of life, I endorse the words of our grand poetess:—
>
> I thank Thee while my days go on,
> I bless Thee while my days go on;
> Through dark and dread, through fire and frost,
> With emptied arms and treasure lost,
> I thank Thee while my days go on.

The *Sunday at Home* is one of the best numbers recently published. Miss Giberne's tale is, for instance, one of her best; and Mr. Tallack writes with gloomy foreboding of the future of Germany—writes from observation, and is not alone in his judgment. Canon Rawlinson's on "The Religion of the ancient Iranians"; Mr. Lansdell's continuation of his very original description of his "Tour in Northern Russia"; and the "Recollections of a Kent Village," all are extremely fresh. There are a few stanzas on "Sunshine" with an old-fashioned ring about them, somewhat of George Herbert's metal, that our readers will not blame us for quoting:—

> But yesterday I saw the landscape lie
> All lustreless beneath a leaden sky.
> Sweet sounds were hushed; no flow'ret dared to peep,
> Nature was dead, or lost in dreamless sleep.
> To-day a thousand brilliants gem the ground,
> And sweetest music fills the welkin round.
>
> But yesterday all life did joyless seem,
> All work was toil, all pleasure a past dream,
> Best friends were cold, all purposes ran cross,
> The gain I sought, once mine, was turned to loss.
> To-day life's prose is sweetest poesy,
> So doth heart sunshine all things glorify.

The *Leisure Hour* has a very good portrait and memoir of Elihu Burritt, the latter including a very correct estimate of that philanthropist's character. There are also a memoir and portrait of Senor Castelar, some facts in which will be quite new. "Clairvoyance" gives curious information which will not be very pleasing to those who "go in for this sort of thing." The rest of the contents are very varied.

Look at the "Garden in June" in *Cassell's Family Magazine*, where you will find some brief practical suggestions which should be of advantage, and the "Family Doctor" is perhaps less old-fashioned than usual, in "Tonic Remedies, and How to Use Them." Our own advice is—throw most of them away. There is, as usual, great practical knowledge in many of the other articles—such as "Our Pigeon Cote," "How to make Jellies Clear and Bright," "What to Wear," "How to Obtain a Clerkship in the Railway Service." How did people get along before *Cassell's Magazine* told them all about such matters?——The *Quiver* has almost equally good matter but, as the reader needs not to be informed, of, for the most part, a distinctive religious tone. Note especially, this month, Dr. Hanna's "God, the Giver of Strength."

In *Golden Hours* Madame Coulin continues her pretty, homely story, and Mr. Heath gives us a very good sketch of M. Hyacinthe Loyson. Note the curious resemblance in the portrait to that of Mr. Ward Beecher. Other papers are exceedingly well written and interesting, and Dr. Whittemore is certainly improving this pleasant periodical.

Good Words. The authoress of "Young Mrs. Jardine" shows, we think, the finest dramatic power that she has exhibited since "John Halifax" appeared. Dr. Fothergill preaches an admirable lay sermon on the "Moral Lessons of Physiology," illustrating the physical law that the sins of the fathers descend to the third and fourth generations. Sir William Thomson's paper on "Terrestial Magnestism and the Mariner's Compass" is a chapter in the science of which he is one of the greatest of masters. Will everybody recognise in "Mrs. C. Garnett," who writes on "Scotch Navvies," that friend of navvies and author of "Hedley Vicars," once Miss Marsh?——We meet with the same lady again in "Margery Keene's Prayer," in the *Sunday Magazine*. Miss Chessar is another of our best lady-writers. This month she treats of "Brain Marvels, or Work without Thought." The other contents of this magazine are of the best character for popular reading.

The *Day of Rest* would be welcome if only for Dean Vaughan's "Private Prayer and Public Worship," and for the beautiful little sketch of "Miss Olive's Boys," one of the best of the kind we have read.

Of magazines for boys and girls we are glad to report again that the *Boy's Own Paper*, published by the Tract Society, surpasses any other of the description that we know.——*Little Folks* for June concludes one of the best of children's tales, "Two Fourpenny Bits," which should be a favourite when republished, as, of course, it will be. "Louie" is drawn with singular skill and humour. Mr. Kingston gives us a tale here, and there are papers about toys, and the butterfly, and canaries, and animal friendships.

St. Nicholas is—well, what *St. Nicholas* always is—still the best illustrated and best written of children's magazines.

Peep Show has lately made great strides towards a higher merit, both in writing and in illustration. It is very original. There are papers this month by Dr. George Macdonald, Mr. Proctor, and Julian Hawthorne. Need anybody say more?

We have now left on our table, amongst other magazines, the *Prize Paper*, with tales and other matter for young persons; the original designs—all by the young—are remarkably good.——The *Boy's World* is still another new candidate, and shows enterprise in the conductors.——The *Evangelical Magazine* contains a fine portrait of Dr. Hugh Macmillan, with a characteristic article by him; and a timely paper for all patriots by Mr. Baldwin Brown.——There are also, which we cannot notice this month, *Kind Words*, the *United Presbyterian Magazine*, the *Scottish Congregational Magazine*, *Sunshine*, the *Mission Life*, the *Christian Treasury*, the *Family Treasury*, the *Fireside*, the *Tract Magazine*, and the *Christian Penny Magazine*—the two latter of our oldest remembrance.——The *Day of Days* contains probably the last contribution of Frances Ridley Havergal, whose comparatively early death was announced on Saturday. Miss Havergal was one of the most chaste and poetical writers of devotional poetry, who will probably rank higher than either Anne Steele or Mrs. Hemans.

BRIEF NOTICES.

Excursions into Puzzledom. By the late TOM HOOD and his sister, Mrs. BRODERIP. (Strahan and Co.) The literature of nursery puzzles, charades, and riddles is somehow associated with an inferior order of genius. There is no reason that it should be so, save for the accident that it has been so. Undoubtedly, much of an empty, trifling, and almost degrading character has been printed and published under this head; the writers and publishers evidently being under the impression that anything would do for children. All this is now changed. The advance in nursery literature in our time has been immense; and it is not too much to say that some of the best children's books produced recently belong also to the highest order of imaginative literature. We need only think of Lewis Carroll's "Alice," of Miss Ingelow's "Mopsy the Fairy," or of Mrs. Ewing's two last books, as samples of very distinct classes. The late Mr. Tom Hood and his sister have done for the specific department of puzzles what these authors have done in the more general field. They have elevated and raised it to the rank of literature. The amount of ingenuity, of knowledge, and of delightfully quaint humour which these authors have thrown into this volume is really astonishing. We ourselves confess to having re-read many of these bits of delicious fooling and extravaganza with great zest; for we were, we fear, too much of children—and let the severely critical smile as they may—not to have relieved some spare half-hours over them, in the midst of a little group, when they first appeared in the *Magazine for the Young*, published by Messrs. Strahan and Co. Let the children have such books and revel in them; for they not only amuse but inform and educate. Above all, such a book as this cannot but promote social and kindly feelings. It may be said that children are by nature social

enough. We are not quite sure of that in these days of over-refinement and morbidity, which alas! even invade the nursery, promoting ill-health, sapping the natural spirits, and in very truth shortening valuable lives. Every effort to counteract this is worthy of decided support from parents in every grade of life. There is one point we must note as a disadvantage—but an unavoidable one (unless there were really to be two books)—viz., that the solutions are too easily got at, placed as they are, at the end of the volume; and the children's impatience will sometimes lessen the gently-exciting influence which otherwise would have been given to their inventive mental faculties. The book is delightful both outside and in—that is our last word about it.

The Odyssey of Homer done into English Prose. By S. H. BUTCHER, M.A., and A. LANG, M.A. (London: Macmillan and Co.) That one, at least, of the translators of the Odyssey into prose was not limited in his choice by incapacity for verse, the following fine sonnet will show:—

As one that for a weary space has lain
Lulled by the song of Circe and her wine,
In gardens near the pale of Proserpine,
Where that Æaen isle forgets the main,
And only the low lutes of love complain,
And only shadows of wan lovers pine,
As such an one were glad to know the brine,
Salt on his lips, and the large air again;
So, gladly, from the songs of modern speech
Men turn, and see the stars, and feel the free
Shrill wind beyond the close of heavy flowers;
And thro' the music of the languid hours
They hear, like ocean on a western beach,
The surge and thunder of the Odyssey.

The question whether Homer should be translated into prose or verse, and if into the latter into what kind of verse, is, as these translators say, a purely relative one; "of Homer there can be no final translation." Sir Wallis Scott is reported to have said that Pope's Homer was good enough for him. And there are probably many who would prefer a stirring rendering in verse to a more faithful prose translation. To such we commend the following sentences from the introduction:—

We have tried to transfer, not all the truth about the poem, but the historical truth, into English. In this process Homer must lose at least half his charm, his bright and equable speed, the musical current of that narrative which, like the river of Egypt, flows from an undiscoverable source, and mirrors the temples and palaces of unforgotten gods and kings. Without this music of verse only a half truth about Homer can be told; but, then, it is that half of the truth which, at this moment, it seems most necessary to tell. This is the half of the truth that the translators who use verse cannot easily tell. They *must* be adding to Homer, talking with Pope about "tracing the mazy lev'ret o'er the lawn," or with Mr. Worsley about the islands that are "stars of the blue Ægean," or with Dr. Hawtrey about "the earth's soft arms," when Homer says nothing about the "mazy lev'ret," or the "stars of blue Ægean," or the "soft arms of earth."

It is only the want of space that compels us to refrain from quoting passages of this accurate and graceful translation.

The Post-Exilian Prophets. Haggai, Zechariah, Malachi. With Introduction and Notes. By MARCUS DODS, D.D. (T. and T. Clark.) This is another of the extremely useful "Handbooks for Bible Readers" which are being brought out by Messrs. Clark, under the editorship of Dr. Dods and Mr. Whyte. In the present volume there is a preliminary essay of great ability on the "Prophets and Prophecy." We take from it the following description:—

The prophets formed a line of inspired advisers and censors of morals; able in every emergency to give the right direction; foreseeing when the enemies of Israel should be resisted, and when submission was necessary; enlightened to put the right interpretation on every national disaster; commissioned to recall the people from all backsliding, to repress prevalent vice, to alarm the formalists and the immoral, and to disclose an encouraging future to the faithful. God was revealing Himself in the history of Israel, and the prophets were sent to guide the history towards its determined end, to shed light on all God's dealings with the people, and guide them forward step by step. It was through the prophecy running alongside of the history, as well as through the history itself, that God did in point of fact make Himself known. It is, therefore, true, as Rothe says, that prophecy is no mere adjunct of revelation, attached to it from without in order to prove it to us, but is itself a constituent part of revelation.

Besides the general introduction, there is a special introduction to each of the three books treated, and these are followed by the text, with analytical and explanatory notes. Some of these are admirable, but others are somewhat forced. However, the work as a whole can scarcely be praised too highly.

An Indian translation of *Romeo and Juliet* has been played in Bombay. In that musical language the name becomes "Ajaipintha and Vilasvati."

There is to be a meeting of the proprietors of Exeter Hall this day (Wednesday) to consider the question whether the hall shall be sold for theatrical purposes.

THE IRISH UNIVERSITY BILL.

THE CENTRAL NONCONFORMIST COMMITTEE.

The Central Nonconformist Committee have issued the following circular to the Nonconformist body throughout the country:—

"86, New-street, Birmingham, June 9, 1879.

"Sir,—We respectfully invite your grave and urgent attention to the 'University Education (Ireland) Bill,' now under the consideration of the House of Commons. It is described as 'a bill to make better provision for University education in Ireland,' but its distinct object is to secure the application of a million and a half of money, accruing to the nation from the disestablishment of the Irish Church, to the maintenance of colleges which will be almost exclusively Roman Catholic. No Nonconformist denomination in this country would presume to appeal to the Government for such a subsidy, the Church of England itself would not dare to ask for it; and we submit that no political exigencies ought to induce any party in the State to concede such a demand when made on behalf of the Roman Catholic Church in Ireland. The means by which it is proposed to obtain this result are perfectly undisguised, and they will prove effective. The Senate will have the power of affiliating colleges, and the affiliated colleges and their students will alone partake of the enormous grant that is demanded. It is expressly provided that no exhibition, scholarship, or fellowship shall be granted to any person attending lectures at any other university or college. On behalf of every student who passes through his four years' course and takes his degree in arts, the affiliated college will receive 110*l.*, or 150*l.* if he passes 'with honour.' These results fees may be doubled in all cases in which the students obtain exhibitions, scholarships, and fellowships. For every student passing in law or engineering the college will receive 75*l.*, or 105*l.* if he passes 'with honour.' The grants for successful students in medicine and surgery are to be the same as for those who pass in arts. These grants are to the colleges, and are in addition to the exhibitions, scholarships, and fellowships which are to be granted to the students. To assist the colleges to gain this sum, the Senate will be empowered to pay the salaries of as many lecturers as the college authorities may deem necessary. Still further, to increase the efficiency of the colleges without expense to the Roman Catholic Church, the Senate is authorised to build, establish, and maintain laboratories, museums, and libraries. On educational grounds the bill is open to the strongest objections, and, as it stands, contains no security that the property appropriated to the colleges shall be permanently devoted to educational purposes. The circumstances of both political parties place them under peculiarly strong inducements to accept a measure of this character, and there is, therefore, especial and pressing necessity that the most strenuous and uncompromising resistance should be offered to it at every stage.

"We are, yours faithfully,
"W. MIDDLEMORE, Chairman;
"R. W. DALE,
"H. W. CROSSLEY,
"J. JENKYN BROWN,
} Hon. Secs."

This circular has been issued in accordance with resolutions previously adopted condemning the O'Conor Don's bill.

THE WESLEYANS AND THE BILL.

The following is from the *Watchman*, which, we need hardly say, is the principal organ of the Wesleyan Methodists:—"It has been stated that a Presbyterian or a Methodist college may be affiliated to St. Patrick's University, and may share in these grants. And so far as the letter of the bill is concerned, they may; but practically it is certain they will not. The General Assembly of the Presbyterian Church in Ireland has passed a resolution condemning the bill on several grounds, and the head of the Wesleyan College in Dublin has disclaimed any wish to profit by its provisions. We are thus shut up to the conclusion that the real character and bearing of this measure do not harmonise with the soft words with which it has been introduced. It is really an attempt to reverse the policy upon which Parliament has acted in reference to Ireland, and to bring back those denominational endowments which have been so recently condemned. How far the attempt is likely to succeed is at present uncertain. Members on both sides of the House have spoken in its favour; but the Government, however desirous to get rid of a difficult question, will hesitate to offend the Protestantism of the country; and the Voluntaries cannot with any consistency abet a scheme of concurrent endowment. Happily the bill has not yet passed the second reading. The promoter (good, easy man!) would fain have it quickly read a second time, and then allow ample time for discussion of details in committee. He was not anxious to fix the source whence the endowment should be derived! He would be willing to take it from the Church surplus, or from other sources if that were unavailable! But the Chancellor of the Exchequer was not accessible to these blandishments, and declined to facilitate the second reading by giving any portion of the Government's time for the adjourned debate. There is, therefore, yet time to defeat the scheme if the constituencies will express their disapproval. And as the readiest method of doing this let everyone who has a vote write to his representative or representatives and ask him or them to take part in preventing the success of a measure which would in its results be disastrous in a high degree, not only to Ireland, but to the great empire of which she makes so important a part."

RESOLUTIONS OF RELIGIOUS BODIES AND MEETINGS.

The committee of the Congregational Union have resolved to petition against the bill.

The Surrey Congregational Union had the subject before it at its meeting yesterday, and passed resolutions adverse to the measure.

Yesterday a meeting on the subject was held at the National Club, under the presidency of Mr. Holt, M.P. It was well attended, and was addressed by gentlemen connected with the various Universities of England, Scotland, and Ireland. It was unanimously resolved:—

That the bill would establish an institution unparalleled in its constitution, and most objectionable in its character; would be unjust to existing Universities, inimical to sound academic culture, and injurious to civil and religious liberty.

The committee of the Protestant Alliance have issued a statement of objections to the bill, in which they say:—

The tendency of the proposed bill is to promote sectarian education, and, as a consequence, to increase the lamentable divisions already existing between opposing creeds, to degrade the standard of higher education, to pauperise all classes of students, and to impoverish the existing Universities. In return for this, there is no evidence that the proposed measure would satisfy the Roman Catholics of Ireland, nor is it likely that it would do so, unless it be so worked as to assign to the Papal hierarchy the complete control of education—a retrograde step fatal to the welfare of Ireland, and a reversal of all the educational efforts of the statesmen of later years.

The Yorkshire Baptist Association, which represents eighty-four churches, has unanimously adopted a resolution condemnatory of the bill. It was moved by the Rev. W. Medley, classical tutor of Rawdon College, in an emphatic speech. A correspondent writes that "it may truly be said that the whole of the Baptists in Yorkshire are opposed to so audacious a measure."

At the annual meetings of the Northamptonshire Baptist Association, held on June 3 and 4, it was resolved:—

That this meeting of the representatives of the Northamptonshire Baptist Association, convened at Prince's-street Chapel, Northampton, June 3, 1879, desires to record its disapproval of the University Education (Ireland) Bill brought into the House of Commons by The O'Conor Don.

It is of opinion that the effect of the bill will be to endow the sectarian colleges to be affiliated to the proposed University; to prejudice the interests of the Queen's University and Queen's Colleges; and to misappropriate the surplus money secured by the Irish Church Act, which surplus, according to the Act, was to be appropriated mainly to the relief of unavoidable calamity and suffering as Parliament might afterwards direct. This meeting, therefore, calls upon the members for the borough of Northampton and the members for the two divisions of the county to withhold from the bill their support.

At a meeting of the executive committee of the Nottingham and Notts Nonconformist Association, held on the 9th inst., the following resolution was adopted:—

That this committee, while prepared to approve of any measure which should aim at establishing a national university for Ireland on the lines of the University of London—an examining board with power to grant degrees, after examination, to all comers—is constrained to offer its unhesitating opposition to the bill of The O'Conor Don now before the House of Commons, on the grounds—(1) That it would result in the practical endowment from national funds of sectarian colleges; and (2) that it would subject to unfair competition the Queen's Colleges of Ireland, which have been created for the express purpose of promoting the higher secular education of the people.

At a meeting of electors of the Congregational and Wesleyan denominations, held at Llandeillo on Monday, June 2, a resolution was passed condemnatory of the University Education (Ireland) Bill.

At a large and influential meeting of Nonconformist ministers of various denominations, including the Wesleyans, held last week in Hull, very decided opposition was manifested to the bill of The O'Conor Don. The following resolutions were unanimously adopted:—

While the University to be created by the bill would be professedly undenominational in character, and aim only at secular results, denominational colleges affiliated to the University would annually receive large sums of public money, in the form of exhibitions, scholarships, and fellowships assigned to their students; of result fees, payable direct to the colleges; of salaries to college lecturers; and of museums, libraries, and laboratories. The bill is therefore practically a bill of concurrent endowment for sectarian colleges, in the guise of a measure for endowing a secular University.

The primary purpose of the bill is further shown by the provisions which prevent the affiliation to the University of colleges connected with existing Universities in Ireland, and which disqualify students in such colleges for receiving any of the benefits conferred by the bill; thereby excluding from the University those who are connected with unsectarian institutions, and, in a corresponding degree, nurturing the constituency and the spirit of the new University.

Not only would the denominational colleges endowed by the bill be free from Parliamentary supervision, but, while the Queen's University and Colleges are maintained by annual votes in Parliament, the proposed University would be in possession of a permanent endowment, which might amount to a million and a half sterling.

That an inevitable result of the operation of the measure would be to weaken the Queen's University and Queen's Colleges, the advantages of which are increasingly appreciated, and to give new strength to sectarianism in education; the discouragement of which has been the aim of much recent legislation. We are strongly opposed to the bill, and will use our best efforts to prevent it from passing into law.

In the course of the meeting it was remarked that the silence of the Roman Catholic hierarchy was probably a matter of policy, and they were keeping quiet in order not to rouse Protestant opposition. The resolutions were moved by the Rev. H. W. Holland, and seconded by the Rev. H. T. Robjohns.

At a meeting of leading Liberals and Nonconformists of Cambridge, held on Friday, it was resolved, on the motion of Mr. Neville Goodman, M.A., St. Peter's, seconded by the Rev. W. A. Gutteridge, St. John's :—

That this meeting, having considered the provisions of the Irish University Bill, strongly disapproves of it, because—first, it is an attempt to encourage the establishment and endowment of denominational colleges; secondly, it is a reversal of the principles of the Irish Church Act and recent measures of University legislation; and, thirdly, it diverts to improper ends a large sum derived from the disendowment of the Irish Church.

The Derby Committee of the Liberation Society have petitioned against the bill, and requested the borough and county members to support their prayer.

EXTRACTS FROM CORRESPONDENTS.

A barrister writes :—"As regards endowment, it is clear that, to use a metaphor of which lawyers are fond, this University will be merely a conduit pipe to feed the colleges. And apart from the question of endowment, I do not think this scheme is good from an educational point of view. Instead of fostering a common University life, it will, as it appears to me, keep the students apart, not only from those of rival Universities, but from each other, and separate them into small knots of some twenty each."

A minister of the Episcopal Church in Ireland writes :—"The alleged failure of the Queen's Colleges arises from *no objection of the Romanists* to avail themselves of such advantages, but from the hostility of the priests. You know as well as I do the grinding and galling oppression exercised over Irish Roman Catholics by their priests. Now these priests know well that their tyranny is only resting on the gross ignorance of their people, and accordingly they do all they can to keep them from the Queen's Colleges. This Irish University Bill is simply an attempt to teach ignorant traditions by those who refuse to teach science and true knowledge. . . . The probable effect of the proposed bill on the Queen's Colleges and Dublin University will be of a most disastrous kind. Every student whose parents can be influenced by the priests will be withdrawn from them."

A Dublin letter contains the following :—"I do not believe there is any widespread, genuine unwillingness on the part of the Roman Catholic laity to send their sons to the Queen's Colleges. All my intercourse with the more intelligent and educated Roman Catholics I know leads me to the very opposite conclusion. But these colleges have to meet the persistent and deadly hatred of the Roman Catholic bishops and clergy, and the wonder is that any Roman Catholics have the courage to oppose their clerical authorities and send their children. Taking this unceasing opposition into account, I do not think we can speak of failure. I am satisfied that the laity, if left to themselves, would gladly use the colleges, and if they be upheld, I believe the colleges will win the day. To pass this bill will be to doom the colleges so far as Roman Catholics are concerned. It will leave the laity no excuse for disobeying the priest or bishop. It will put an instrument into the hands of the Church authorities which they will use unsparingly. It will destroy all chance of the colleges becoming a success amongst the Roman Catholics; and if they fail completely for them, it will be difficult to maintain these colleges for any others. Save in Belfast, other denominations will not supply students in sufficient number to make it reasonable to continue their support."

The influential Welsh newspaper the *Baner*, published at Denbigh, has expressed its strong disapproval of Mr. Osborne Morgan's speech in support of the bill; and has declared the explanation which he has offered to be wholly unsatisfactory.

From a Scarborough letter we learn that "the executive committee of the Liberal Association have petitioned against the bill, and have sent it for presentation to Sir Harcourt Johnstone, M.P. This will unmistakably show him what is the feeling of the Liberal constituency here."

SCOTCH OPINION.

At the General Assembly of the Free Church of Scotland it was resolved, on the motion of Dr. Begg, that the General Assembly petition against the bill. In the course of his speech Dr. Begg quoted a letter from the Principal of the Wesleyan College at Belfast, addressed to Mr. Corry, M.P. The writer said :—

I yesterday wrote hurr edly, but somewhat at length, to Mr. W. M'Arthur, M.P., pointing out the insidious, disingenuous, and thoroughly Ultramontane character of the bill. It is what no true Protestant—indeed, what no man, truly awake to the benefits of civil and religious liberty—would touch. It does say—"We will allow the State to flaunt its secular flag over the University, if the University is bound to use the million and a half sterling in purely Roman Catholic Colleges for Ultramontane purposes." Let no one talk nonsense about the Wesleyans compromising themselves by complicity with such legislation, either before or after the fact.

The Scottish Executive Committee of the Liberation Society have arranged to promote petitions against the bill throughout Scotland.

The Disestablishment Committee of the Dunfermline Presbytery have agreed to take action against the bill.

IRISH OPINION.

The Dublin correspondent of the *Pall Mall Gazette* says that much attention is given to the letter of Dr. Patrick Moran, Roman Catholic Bishop of Ossory, who writes from Rome in reference to the University Bill. He says that so far as he understands the views of his brother bishops, they will all pursue the same course. "Our Catholic aspirants to University honours and prizes will be able (he says) to avail themselves freely of it; though they do not receive the special favour which should be shown them in order to put them on a footing of equality with the Protestants and infidels who have such special advantages in T.C.D. and in the Queen's Colleges." "Much, of course," (Dr. Moran adds) "will depend on the manner in which the bill may be carried out, and on the organisation of the senate." "Still," he adds, "we have no *prima facie* reason for supposing that the present Government will not show us fair play in this."

A letter from Belfast informs us that the Presbytery there is taking action in the matter.

It is stated that the Roman Catholic lay declaration in favour of the O'Conor Don's bill is receiving a large number of signatures in Dublin and in the North of Ireland.

On Wednesday evening last a dinner was given to Mr. Lewis, M.P., in Londonderry, by a number of his political friends. The hon. member, who has been absent for a considerable part of the Parliamentary session, thus referred to The O'Conor Don's bill in the course of his after-dinner speech :—

The hierarchy of the Roman Catholic Church have always loudly proclaimed their inevitable hostility to the system of mixed education not directly under the guidance and control of such hierarchy. This bill is stated to be brought forward by its author and supporters in order to accomplish the removal of that grievance, even though it obtains less than they think themselves entitled to; and we may be quite sure that, except for answering to a great extent the end in view, we should have never heard of it at all. Are we not, therefore, driven to look upon this measure as one initiated by Roman Catholics in order to establish a thoroughly denominational University, and to endow it out of public funds. Is it necessary for me to prove that such a proceeding is not only in direct opposition to the general policy of the Legislature for many years past—(Hear, hear)—and that it is an express violation of the cardinal principle of the Irish Church Disestablishment Act; and, further, that it is a direct attack on the Queen's Colleges and University, which were formed upon expressly opposite lines and principles? Is it not, moreover, equally clear that it is unfair to the last degree to such institutions as Trinity College, Dublin, and Oxford and Cambridge Universities, whose institutions and endowments have been treated within the last few years in a totally opposite way, in order to open them for the advantage and acceptance of members of all religious denominations. (Hear, hear). Apart, moreover, from the question of the denominational character of the institutions so to be created, what is to be said of the proposal to endow this University out of the surplus funds of the disestablished Church? Assuredly, if looking back ten years we had been told that such a mode of application of such funds would be seriously proposed in the British House of Commons, the idea would have been laughed at; and it is to my mind perfectly clear that the majority of English and Scotch representatives, Liberal or Conservative, would not have been found, even in the Parliament of 1868, that would have passed the Disestablishment Act if such a mode of application had been provided for. I need hardly remind you that, for the express purpose of shutting out such an application of the surplus funds, the Legislature introduced a specific clause, No. 68, indicating in a general way that such funds should be applied for the relief of unavoidable distress and suffering; and that clause was based upon statements made by the author of the Disestablishment Act, that the object he had in view was to prevent such heart-burnings and religious bitterness as would necessarily ensue if such a mode of application as that now proposed were left open or possible. (Hear, hear.) It may not be in the recollection of all of you that some three or four years ago the late Mr. Butt—whose recent death every Irishman, whatever his political opinions may be, may heartily deplore on many grounds—introduced a bill into the House of Commons for establishing a similar University, and to endow it out of public funds; but such a measure was summarily rejected. The question will then arise in your minds, how is it that such a proposition as that now before us was not at once repudiated by the leaders on both sides, and especially, I may say, by the Government and by Mr. Gladstone, the distinguished author of the Disestablishment Act? This is, indeed, the most painful, perplexing, and dangerous part of the present position of affairs. When the bill was before the House this day fortnight, I was struck with the cautious and reticent way in which both the Marquis of Hartington and the Chancellor of the Exchequer dealt with it. They were afraid either to praise or blame the principle of the measure, and it seemed that each desired to put off the evil day of having to speak their minds upon its merits. I think I am entitled to speak plainly upon this state of things, and to attribute it to the desire of the leaders of both parties not to offend a particular section of the House in view of a general election—(applause)—and furthermore, that the influence and effect of the precedent found in the Intermediate Education Act of last year was beginning to be felt. The thin end of the wedge, to all intents and purposes, was then inserted, and The O'Conor Don simply seeks to drive it home. I hope that without undue egotism I, at all events, may say that I was not taken in on that occasion. I felt it to be my duty then, ineffectually I admit, to raise the warning cry of "*obsta principiis.*" Almost alone amongst the Irish members I opposed that bill, and one leading ground of my opposition, as you will well recollect, was that it would inevitably be followed by a proposal of the very character of that now before us. (Hear, hear.) I am not by any means sure that my position on that measure commended itself to the judgment of the majority even of my own supporters in the city; but I felt it involved a serious question of principle, affecting ultimately the integrity of the present systems of primary and higher education in this country, which I believed you desired to maintain in their integrity. (Applause.)

FORM OF PETITION.

The following form will be useful to those who wish to petition against the bill :—

To the Honourable the Commons of Great Britain and Ireland in Parliament assembled.

The humble petition of the undersigned (members of the Congregation of Protestant Dissenters, assembling at Chapel, in the county of) (or, inhabitants of in the county of) (or, of the Association asembled at , 1877),

Sheweth :

That your petitioners are strongly opposed to both the principle and the details of the University Education (Ireland) Bill now before your Honourable House. They object to it (1) because they do not approve of the endowment, no matter how indirectly, of any form of religious opinion, and this measure would have the effect of endowing Roman Catholic and other denominational colleges; (2) because they believe that if passed it would prove injurious to the existing Universities and colleges in Ireland; (3) because it appropriates money derived from the disendowment of one Church for the endowment of another, which your petitioners contend is not in harmony with the Irish Church Act (1869); and (4) because, while your petitioners desire to see every facility given for the higher education of all Her Majesty's subjects, a measure of so sectarian a character would prejudice the advancement of learning, and obstruct the liberal education of the Irish people, which desirable objects are being promoted, it is believed, by the present undenominational universities.

Therefore your petitioners pray that the bill may not become law.

And your petitioners will ever pray.

Signing of petitions.—At least one signature must be attached to the sheet on which the petition is written; and the sheets containing the other signatures should be pasted on to follow, so that the whole may form a roll. Except in the case of sick persons, no one must sign for another.

Presentation of Petitions.—It is desirable that petitions should, if possible, be presented by a member of Parliament representing the locality from which they emanate. In cases where the town addresses of members are not known communications may be directed "House of Commons, London."

THE ESTABLISHED CHURCH IN THE EAST OF LONDON.

A propos of the remarkable correspondence that has been going on in the *Times* on this subject, and on which we have commented elsewhere, it may be useful to quote some statistics that have recently appeared in the *Church Times*. One of the staff of our contemporary devoted a few Sunday mornings to visit the following fifteen churches in Bethnal Green, the result of which is given in the subjoined table :—

Church.	Population of District.	Sittings in Church.	Adults present (about)
St. Andrew . . .	8,618	(say) 800	25
St. Barnabas . .	7,378	900	35
St. Bartholomew . .	11,522	700	30
St. James the Great .	4,465	600	25
St. John . . .	11,622	2,000	70
St. Jude . . .	10,695	800	80
St. Matthew Par. Ch. .	8,662	1,500	150
St. Matthias . .	5,187	1,000	65
St. Paul . . .	6,158	800	25
St. Peter . . .	8,625	1,058	25
St. Philip . . .	8,351	1,100	40
St. Simon Zelotes .	5,589	520	35
St. Thomas . . .	5,881	700	40
St. James the Less .	9,121	1,300	140
St. Mark . . .	8,000	700	120
	119,824	14,478	905

Children were not included in the above. It seems that nearly every one of these churches is a Parliamentary church, built under the Act for making spiritual provision in poor populous places.

The *Liberator*, in reference to the above, says :—Having read these figures, we have taken the trouble to obtain, on reliable authority, some other figures relating to the average attendances at the Free Churches. We are informed that they may be assessed as follows :—

Grove Street, Baptist Church (about) ...	500
Sidney Street, Congregational	250
Victoria Park	1,200
" Hall	300
Approach Road, Wesleyan	600
Mission Church	200
Bethnal Green, Congregational... ...	500
Blyth Street, Mission	400
Tent Street, Primitive Methodist ...	250
Hackney Road, Wesleyan	600
Adelphi	800
Total	5,500

Some smaller places of worship are omitted from the above, while Mr. Cuff's congregation, as it is now worshipping in the Town Hall, cannot be included. But the facts are remarkable. The first

is, that the Free Churches minister to about six times the number of the Established Churches. Secondly, most of the churches belonging to the Establishment are Sunday after Sunday nearly empty, and that one place of worship would contain the whole of the church-goers. No wonder that this state of things is described by the *Church Times* as "something appalling."

A correspondent of the *Church Times* also reports as to the attendances at the churches of the Establishment in Rotherhithe:—

The number of adults present (unusually large, by the way), exclusive of choir, was as follows:—St. Mary's (parish church), 71; St. Paul's (chapel-of-ease), 17; St. Barnabas, 26; Holy Trinity, 42. Total, 156. In your leading article of last week you state that anything less than a communicant roll of ten per cent. of the population must be regarded as a failure, either on the part of the clergy, or in the Church machinery. When, however, not one per cent. attend the services of the Church, there is ample reason to suspect a thorough neglect of duty by the clergy, and a complete absence of all parochial agencies.

On this the *Liberator* remarks:—"*One hundred and fifty-six persons* in four places of worship! *We* do not charge this state of things to the 'neglect' of the clergy; we daresay that many of them work hard under the most depressing circumstances, but the fact is that the Established Church is not adapted to supply the real wants of these places. Any other institution in such a condition would have been disestablished and disendowed long ago. It is the fact, according to the *Clergy List*, that the incumbent of St. Mary's, with its seventy-one attendants, receives 1,274*l.* a year; the other incumbents, with the exception of St. Barnabas (200*l.*), receive 300*l.* a year."

One of the many letters on the subject which have appeared in the *Times* is from "An East London Incumbent." The writer, after denying that the poor are attracted to his church by means of doles, goes on to say:—"The fact is, Sir (the truth must be told), the spiritual provision for the east of London has for a long time been in the hands of the Nonconformists. Chapel after chapel was erected long before the Church awoke to the necessities of the situation, and now the Church is tardily endeavouring to cover the lost ground. But it is too late. The Nonconformists are masters of the field. Their chapels are well filled. There is a Baptist minister at the east of London who has a congregation of 2,000 persons to listen to him every Sunday morning. If he wishes to raise any money he sits in his tabernacle early in the morning to receive the offerings of his flock, and such is their enthusiasm that some of them are there with their contributions before the doors are open. He will collect in this way in one day 300*l.* I might sit, Sir, in my church until I grew into my seat before my congregation would bring me even 30*l.* In the meantime, the ministers of the Establishment, finding themselves in the minority, are driven to the most painful expedients to attract people to their empty churches. They try Ritualism, or evangelistic missions, or concerts, or lectures on Spinoza, or, according to Mr. M'Gachen, the 'loafing' system, but all in vain. The situation of an East-end incumbent is indeed in many respects a pitiable one, as some of your correspondents have shown. He is set down in the midst of a population of 10,000 or 20,000 artisans and small tradesmen, to whom he is supposed to minister on Sundays and weekdays, for he cannot ignore his flock every day except Sunday, as does his Nonconformist neighbour; they have a certain claim on him as a minister of the Establishment. Yet he owes the Establishment very little. He has, perhaps, no endowment, or an endowment which is next to nothing. He has no curate and no lay helpers. He has not even that superior social position which is said to be the consolation of poor parsons in the country. He may, perhaps, be forgiven if he sometimes casts an envious eye on his brethren a very little further west, enjoying their *otium cum dignitate* at Sion College, in possession of incomes varying from 400*l.* to 2,000*l.*, and with empty parishes as well as empty churches. There is only one remedy for all these inequalities, a remedy which will relieve us from many other disquietudes now existing in the Church—the remedy which must come sooner or later, and which many of us are hoping will not be much longer delayed—the remedy of disestablishment."

In a leading article on the subject the *Times* says:—"The bishop tells us of the careful employment of existing resources, not without considerable sacrifices of patronage and of sentiment, to plant new churches where they are wanted; and the Rev. John D. M'Gachen calls attention to the almsgiving which, while it creates congregations of beggars, drives away honest men and women. Both these processes went on with an increasing inpetus in every town in this island till suddenly and rudely stopped by the Reformation. So far as regards the inevitable failure of every establishment to keep pace with human wants, or even to do what is intended, the Middle Ages are repeating themselves in Bethnal-green. There are the new churches; there are the clergy, no doubt carefully selected; there are, in many cases, the daily services, the choirs, the organs, the decorations, the painted windows, the bells duly and often rung, the announcements and invitations hung up outside or industriously circulated. There are even the doles, the half-crowns, and the tickets. Nor is there alleged any lack of zeal in the clergy. But there are often no congregations in the honest and true sense of the word. The laborious and costly scheme has failed—at least, in many quarters. Some of the new parishes exist only in the form of territorial arrangement. If there were none to fill the gap, it would be a sad case indeed; but to a considerable extent, less in our own suburbs than in the country at large, various classes of Dissenters are on the alert to profit by the failure of the Establishment. There are not a few good Churchmen who daily find comfort in reflecting that there is this second string to the great bow, and that the work is done in one way or another. But the Church of England must not be content to see its work done by others while it receives the honour and the pay. It is bound, in its own constitution, never to rest till it has itself done the best that can be done to fill every gap and supplement every deficiency. If a church continues empty, or has no other congregation than those who are paid to come, there ought to be a remedy for it; for a remedy there certainly would be found in a similar case of failure in any private and public establishment in this country. The Church of the metropolis can boast, may be, a score good orators, which is about a dozen more than there were thirty years ago, and they can fill their own churches. Where eloquence is wanting, as it is very apt to be wanting, in the exact proportion that clergymen are better educated or accustomed to better society, there should be at least the pastoral gift. House-visiting clergy, it is said, make a church-going people. It is to be conceded that a gentleman sent to Bethnal-green with an income of £300 a year to fill a large, dull, dingy church with people who, if they come, will not add much to its brightness and beauty, has a harder task before him than that of a highly educated man addressing highly educated and very well dressed people in a handsome church in a fashionable locality. But, difficult as the task is, disagreeable as it may be, and discouraging as all the circumstances undoubtedly are, it is not impossible. All men are more or less amenable to the power of eloquence. Its very abuses prove the universality of its range and effects. There are those who cannot discriminate between good logic and bad, or between good music and that which is not music at all; but there are none who cannot be moved by eloquence one way or another. It is the vice of Establishments, involving, as they do, patronage, purchase, exchange, life incumbencies, monopolies, and the utmost exaggeration of ministerial independence, that they almost supersede the uses of eloquence. How, then, does the question stand? The bishop says he has done all he can do out of the materials at his command; and we have to admit, further, that he cannot create an order of men who will do all that is to be done. The vicar says that the men sent to the districts and churches under view are doing all that they can, principally by the collection and distribution of alms. If this be true, the result is a melancholy failure. The ministers and churches alike are not employed for their legitimate purpose. We do not build a church and steeple, and endow it in perpetuity, to be an adjunct to the Union. A man is not educated, ordained, instituted, and raised to a rank in society to be a rather bad relieving officer. Churches so filled are a failure, dispute it who will. Five hundred years ago the Pope would have been duly informed by faithful friends that there was an opening for him, and some friars of one cut or another would have set up on the other side of the way, much to the disgust of the respectable secular clergyman, cutting off his supplies, intercepting his kind tributaries, out-preaching him in the very streets, with better processions, better singing, and soon with most of the people. The Dissenters and missions are doing something of the kind, but even they are fastidious in the matter of neighbourhoods and atmosphere. Bethnal-green is the very Avernus of our Elysian Fields. But has not the Church of England the wit to suggest some remedy for the too common case of churches built, endowed, and provided with all that hitherto could be done, but practically empty, or worse than empty, the scene of a burlesque, an imposture, a charlatanage, a social folly, not to say crime, which the scene described by one of our correspondents certainly amounts to? The sacred names of religion and charity are both wronged by such exhibitions."

THE AKENHAM BURIAL CASE.

On Friday afternoon, at the Golden Lion Hotel, Ipswich, the sum of 900*l.*, raised by public subscription, for the purpose of defraying the costs in the trial of Drury *v.* Wilson, was publicly presented to Mr. F. W. Wilson, proprietor and editor of the *East Anglian Daily Times*. The proceedings were of a semi-private character, about fifty gentlemen and ladies being present. Lord John Hervey was to have presided, and in his absence Dr. Elliston, treasurer of the local committee for raising the fund, and also a Churchman, acted as chairman. Mr. Richard, M.P., treasurer of the London committee, was in Cornwall at the time; but wrote a good letter, which was read. Mr. Alfred J. Shepheard, the secretary, was also prevented attending, and in the absence of those two officials, the London presentation was made by Mr. James Clarke, of the *Christian World*, who has become a Suffolk landowner, and who, in conjunction with Mr. Carvell Williams, represented the London committee on the occasion.

Mr. CLARKE, in presenting to Mr. Wilson the London cheque, in an appropriate address, reminded the meeting of the facts of the case, and said that the editor of the *East Anglian Daily Times* simply did his duty in printing the report that was supplied to him by those whom he could trust, and his justification, on public grounds, was shown in the use made of the report by contemporary journals in all parts of the kingdom. It was because of Mr. Wilson's unflinching conduct in a matter of great and growing public interest, appertaining to not less than half the nation, that the hundreds of people up and down the land who had subscribed this fund desired to do honour to him by holding him harmless against the costs incurred in the suit—which, it should be remembered, he need not have defended if he had been willing to play the part of a craven journalist, and make an abject apology for the report he had permitted to appear. (Cheers.) He might thus have had "peace," but certainly without "honour"—(laughter)—and because he sacrificed ease to duty, he (Mr. Clarke) had, in the name of the metropolitan and other subscribers to this fund, apart from those in the eastern counties, to ask Mr. Wilson's acceptance of a cheque for 680*l.* (Loud cheers.)

It was not without significance that the second presentation was made by a clergyman—the Rev. J. J. A. HERVEY, Rector of Shotley, and, as may be supposed, a good Liberal. He said that he did not know how many clergy of the Church of England he could speak for, but he knew that two or three years ago 400 clergymen signed a memorial in favour of the question being settled consistently with feelings of charity, humanity, and religious freedom. (Cheers.) The clergy with whom he thought regarded the present state of the burial laws, and such occurrences as that which took place at Akenham, with no less feelings of sorrow, of regret, and of shame than could be experienced by any Nonconformists. (Applause.) They had no wish to maintain, in connection with the burial of the dead, any exclusive privileges whatever; they only wished that all should stand on an equal footing, and if the present state of things was done away with, they would feel that one more injustice had been swept away, and that one of those barriers which tend to separate man from man had been removed. He also referred to the scandalous condition of Akenham Church, and suggested that further action should be taken to improve it. In conclusion, the rev. gentleman presented to Mr. Wilson a cheque for 220*l.*, raised in the eastern counties, and making 900*l.* in all. He also presented him with a pair of bronzes and clock, as a mark of the confidence and esteem of the subscribers; expressing a wish that he might long live to support the cause of religious freedom, equality, and humanity. (Loud cheers.)

Mr. WILSON, in reply, after returning his thanks for the splendid gifts with which they had presented him, said he certainly had no idea when he inserted the now famous report that such great results would follow. He confessed that at times he had had a little anxiety as to how it would all end, but if he could have foreseen this happy result all anxiety would have vanished. (Cheers.) Having been a newspaper proprietor and editor for fifteen years, he knew, when the statement was put into his hands one quiet evening last summer, the pits and quicksands into which its publication might bring him, and worldly wisdom would have dictated the suppression of the report. He felt, however, that as a journalist he should fail in his public duty if he withheld the report; for, whichever side might be wrong, it equally proved the necessity for the amendment of our inhuman burial laws. (Cheers.) He felt that it was a contest of civilisation against barbarism, and Christianity against antiquated superstition.

At this stage there followed an incident not included in the official programme.

Mr. CLARKE asked leave to say something about the part Mr. Tozer was forced by circumstances to take in this affair. No intimate friendship had prompted him to desire that the service he rendered should not be passed over without some sort of recognition. It seemed evident that if the editor of the *East Anglian Daily Times* was to be commended for inserting in his paper the report of an occurrence of which the public were entitled to be informed, as one of national interest, they were guilty of a manifest absurdity if they said that the writer of the report was not also deserving of commendation and thanks. Had Mr. Tozer, Mr. Joseph Smith, and Mr. Edmund Gooding been thinking only of themselves, they would, doubtless, have permitted the indignity offered in their presence to pass without rebuke; but they happened to be English gentlemen, to whom it is not given to submit tamely to oppression. There were times when a selfish prudence was deserving only of our scorn; none of our great reforms having been wrought by prudent people, and Mr. Tozer was to be commended, even if he were not too prudent on this occasion. Looking at the matter in this way, he felt that they owed to Mr. Tozer a debt of gratitude, and as a recognition of that debt, combined with a slight attempt at its discharge, and for future encouragement, he asked his acceptance of a cheque for 50*l.*

The Rev. W. TOZER expressed his surprise, as well as gratitude. In an interesting speech he said he had been accused of writing too strongly, but it seemed to him that it was not a question of style, nor of strength, but of truth. (Applause.) If the strong words were used—and he was sorry to say they were—how could he do otherwise than report them? He carefully considered the step he was taking before he wrote the report, and the question occurred to him whether he ought not to tone down his own words; as it would be very difficult to make people understand the extraordinary provocation he received, but he resolved to be truthful, let the consequences be what they might. (Cheers.)

He was in the peculiar position of having to report himself, as if he were not himself, but a witness of his own acts; otherwise, he should certainly have left out all personal allusions that were not essential to accuracy. He might be permitted to regard the presentation which had been so liberally made to him as an expression of opinion that he had not altogether disgraced himself as a man, or the denomination to which he belonged. (Hear, hear.) It had been said by some that he ought to have done more; whilst others said that he ought to have done less. It was all very well for people to sit comfortably in their arm-chairs, and say what he ought, or ought not, to have done, but they should put themselves in his place. (Laughter and cheers.) He went to Akenham to perform an act of brotherly kindness, and he should for ever have been ashamed of himself if he had allowed Mr. Drury, or anyone else, to have prevented him doing it. (Cheers.) That simple act of humanity had cost him many anxious days and sleepless nights; but their kind words and kinder deeds would go very far towards redeeming the episode from the pain and regret with which hitherto he had only been able to regard it.

Mr. CARVELL WILLIAMS being called upon, said that he was down there simply as a member of the committee formed in London for the purpose of raising the money to pay Mr. Wilson's costs. He was also drawn there by the fact that circumstances had caused him to take perhaps as great interest in this burials question as any other man in England. He thought that the people connected with this transaction were suddenly called upon to perform a very difficult, and, as far as Mr. Tozer was concerned, a very painful task, and one from which many men would have shrunk, and he was more concerned with the fact that they had discharged their duty than with the exact mode in which they had done so. Had Mr. Wilson, on being threatened with legal proceedings, offered an abject apology, as he was called upon to do, it would have been an injury to the cause of journalism, and have strengthened the hands of clerical bigots throughout the country. He then proceeded to refer to certain aspects of the burials question and to the attitude of the clergy in regard to it.

A vote of thanks to the chairman was then moved by the Rev. W. DORLING, who said he was there as a Suffolk man, and by Mr. EVERETT, of Rushmere; after which Mr. TOZER called attention to the public spirit displayed by Mr. Clarke in regard to this matter, and that gentleman acknowledged the recognition. Before the meeting closed Mr. WILSON mentioned what might be called the closing scene of the Akenham case. On the previous evening he assisted at the erection of a tombstone to the little infant who was the cause of their meeting that day. The inscription on it was—"In memory of Joseph, son of Edward and Sarah Ramsay, who died on his second birthday, August 19, 1878," and underneath was the text, which he trusted they would consider appropriate, "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven."

THE FUTURE OF THE EVANGELICAL PARTY.

At the Southport Conference on the 28th May, the Rev. J. W. BARDSLEY, M.A., vicar of St. Saviour's, Liverpool, read a paper entitled, "The Future of the Evangelical Party: some thoughts on certain rocks which lie ahead." He began by saying that he spoke of the Evangelical party, not of its principles, and protested against any attempt to narrow the basis of the former, which might end in disruption. How impossible it would be to exclude from the ranks of the Evangelical party those, for example, who preached in surplices and had musical services would be manifest when it is remembered that in many parishes, where Evangelical principles had been faithfully upheld for generations, the use of the gown was unknown, and that in many parts of Yorkshire the Church Association itself was vigorously supported by congregations whose choirs were surpliced, and whose services were choral. These, he thought, should be open questions, as well as discussions as to Scripture interpretations in which scientific truth was involved. But on these secondary points there was a tendency to make them a shibboleth. During the last few weeks a new association had been zealously organised, to be called the Evangelical Protestant Union, the object of which was to unite divided Protestant and Evangelical members of the Churches of England and Ireland. Mr. Bardsley protested that its promoters had no right to form an association, and to claim subscription to all these tenets, and make this membership equivalent to Evangelical Protestantism. No earthly power could induce him to set his signature to such a document as had been put forth by that Union, and in saying that he believed he spoke the sentiments of 10,000 decided Evangelical Protestants. The course now being taken was disastrous to their best interests as a party, because dividing it destroyed that combined influence, and it was a terrible danger for their young men to commit themselves on points which they had not weighed, and on which only experience could rightly guide them. He did not marvel that the promoters of that Union were wearied and disgusted with the wild growth that disfigured their Church; but let them not so cut and prune and trim their own brethren as to restrict natural liberty and strangle spiritual freedom. The speaker referred by way of illustration to a recent article in the *Rock*, which, criticising a pamphlet by Canon Ryle discussing the advantages and dangers of diocesan conferences, spoke of the writer as having become "entangled in Jesuitical toils." And this was said of a clergyman to whose tracts more than to any human agency they owed the wide dispersion of Evangelical principles in their own day. He could not but think that in their religious life there was much to justify the statement of Archbishop Whately, where he declared that the vivid colouring in which Thucydides described the party and spirit of his day would apply to the narrow-minded prejudices and bigoted partialities of our own day. The speaker then drew attention to the questions as to whether the Psalms should be spoken or sung, the use of the surplice when preaching, the use of a surpliced choir, the observance of saints' days, the frequency of administrations of the Lord's Supper, and the weekly offertory. In the light of the teaching of St. Paul, such minor questions as they had been discussing would be relegated to their proper positions, and they should, whilst holding their distinctive Evangelical principles without compromise cheerfully acknowledge that when Evangelicals adopted many of the practices in dispute they were, to use the words of Canon Garbett, only recovering the true estimate of the sacraments, conception of worship, recognition of the Church as a Divine institution, and appreciation of Church discipline and order, and value of external help and spiritual growth which had been more or less lost in the middle period of the Evangelical school, but which were the standpoints of Hervey, and Newton, and Scott, and Milner, and Simeon. He (Mr. Bardsley) did not wish to be misunderstood. He did not believe in the ideal church of Dr. Vance Smith, which was to be so comprehensive as to include all the nation, but he yearned for the day when with zeal for God's truth they should combine more toleration for men's opinions, and when some of their brethren would drop, not their principles, but their prejudices. Never were their principles so prevalent, but, he feared he must add, never was their party so powerless—

Everywhere we hear lamentations as to the lack of cohesion, and that Evangelicals will not unite and pull together. It is in the existence of our great societies, such as the Church Missionary, the Pastoral Aid, the Colonial and Continental, and a score of others, that I find my only solace far, far wider than any such organisation as the one I have with reluctance described: they have been used not only for direct participation in carrying out God's work, but also indirectly in uniting together their supporters as brethren. Apart from these and our conferences I see no common tie. Powerless for combined action, the spirit of panic pervades all ranks, adding to our misfortunes by making confusion worse confounded. Suspicion is everywhere rife, and no charge seems to gain such easy credence as that a comrade is manifesting symptoms of unfaithfulness, and that our leaders have been won over by episcopal smiles. To this must be added a feature not less to be regretted in affairs ecclesiastical than in affairs militant—the development of a guerrilla conflict, the conviction that the cause is lost, so far as chosen leaders and regular troops are concerned, tempts each man to be ever on the outlook, weapon in hand, so as to engage when and where he may. Shall we marvel that an Archdeacon of Taunton, on a Church Congress platform, triumphantly exclaims, "The Evangelicals, where are they?" and that the *Times* newspaper writes our epitaph and commits us to the dust with decent ceremonial? Thank God there have been Evangelicals who have made the archdeacon open his eyes with surprise, and that we have a Dean of Carlisle who has startled the omnipotent editor by his eloquent protests against the most cruel of all deaths, burial alive! Nevertheless, I am constrained to ask, is it not natural to expect that when our principles are prevalent our party should be powerful? I plead that, preserving our preferences, we should unite on the broad platform of our simple and distinctive principles. Let us heal our breaches, close our ranks, and stand shoulder to shoulder, for the battle is yet, by God's help, in our own hands. Thousands of young men who now eschew our service because repelled by our trivial strife will enlist in our ranks. Thousands of godly Nonconformists, sick of their own denominational and political platforms, but who have learned to love our forms of prayer and apostolical order, will gather to our side, whilst at our right hand we shall find the great mass of our moderate High Churchmen, who, having no sympathy with Popery and priestcraft, would rally to our common flag.

In the course of the discussion which followed, the Rev. J. NUNN, M.A., rector of St. Thomas's, Ardwick, said that the real danger the Evangelical party had to fear was decay of religious spirit, and that he sometimes feared did exist amongst them. It was the popular party no longer, however; but he thought it might flourish under opposition better than under the sunshine of prosperity. (Applause.) The Rev. C. H. WAINWRIGHT, Blackpool, said the Evangelical party had shifted their ground. He was, however, determined to remain as he was, if for no other reason than to show them what the party used to be. He would not pin his faith to any leader. He maintained the liberty of his own action and conscience. The organisation to which Mr. Bardsley had referred now numbered some sixty clergymen, and he believed a year hence it would contain double that number. (Cheers.) He did not believe that the introduction of the surplice or surpliced choirs was a matter of indifference at the present day—(cheers)—and he was not afraid to assert that under no circumstances would he wear a surplice in the pulpit—nor would he sanction a surpliced choir. (Cheers.) If a plain, simple statement of God's truth was not sufficient in these days to attract people to his church they might go somewhere else. (Laughter.) Many other clergymen took part in the discussion.

The *Church Times* has some noticeable comments on Mr. Bardsley's paper in connection with one on the same subject, read by Canon Garbett at the recent conference of the Church Association. Our Ritualist contemporary says:—

Mr. Bardsley defined the cardinal principles of Evangelicalism as being "the personal contact of the soul with God; the sovereignty of God the Holy Ghost; the sole high priesthood of the Lord Jesus, in contravention to the sacerdotal view of the Christian ministry." As to the first two of these principles, High and Low are agreed; and the third is pure nonsense. Mr. Bardsley has put into a category of "secondary questions" such things as the use of the surplice or gown as preaching vestments, the precise amount of music to be introduced, the surpliced choir, the observance of saints' days, and other matters which he proposes shall be treated as indifferent; but these points are just those which of all others used in times past to excite contention.

Now, what are we to say to all this? What does it all mean? What does it portend? Of course, there may be two views of it. One is that the leaders of the Evangelical party feel the battle to be hopeless, and are attempting to cover their rout by a statement of their case which does more credit to their powers of imagination than to their turn for historical accuracy. The other view is that the prayers of the A.P.U.C. have been heard, and that the eyes of the really good men of the Evangelical party have been suddenly opened to the real bearings of the case. If Canon Garbett supposes that the founders of the Evangelical movement would behold the present aspect of the Church with thankful wonder, and would exclaim "What hath God wrought!" he can only mean "wrought by the Catholic school," for his whole case is that the change has taken place since the appearance of the latter school on the scene, and that that school is now imbued with true Evangelical fervour and fidelity. He suggests, indeed, that it has backslided into sympathy with Rome, but if he will take the trouble to make inquiries, he will find the very reverse to be the case. The Abbé Martin would for instance tell him so.

That the whole body of the Evangelical party do not go with "the three canons" is more matter for regret than for suprise. Probably very few of the members of the company possess Mr. Garbett's gifts in the way of intellect and piety; and it is only natural that the bulk of them should recoil from the prospect of reconciliation, either because they have no love for Christian unity, or because, while really desirious of seeing it restored they do not understand the sudden change of front which the Canon has virtually called upon them to make. We must give them time. The *Record* quietly demurs, but the *Rock* is furious. What especially excites its anger is a statement of Canon Hoare that the two schools are getting "interlaced." One of those who are scandalised by this figure of speech, remarks that Napoleon did not despair at Waterloo till he saw the troops mixed together, and then he took to his heels. It seems to us that the Devil will do much the same thing—till he sees High and Low really "interlaced" he will have no fears for his kingdom.

Mr. Hart Dyke is stated to have assured his friends that a dissolution this year is extremely unlikely.

The greatest event in the world of books and manuscripts this year has been the second Didot sale, brought to a close in Paris on last Saturday, after six days' struggle among the bibliophiles. The number of lots was slightly over 500, but all were of such high intrinsic value and importance that the amount of money produced by their dispersion is equivalent to about 37,000*l.* of our money. The first forty-five were manuscripts, which at a total of nearly 20,000*l.* fetched an average of 445*l.* each, so that notwithstanding the depression of value prevalent throughout the civilised world at the present time, things of great intrinsic worth now seem to bring greater prices than ever before. One of the lots was a missal, believed to have been executed for Charles VI. of France as a present to his daughter Catherine, on her marriage with Henry V. of England, and to have been in the possession successively of our Henry V., Henry VI., Henry VII., and Henry VIII. It fetched considerably over 3,000*l.* The prayer-book which belonged to, and was constantly used by, the great English warrior, Sir John Talbot, Lord Talbot, and first Earl of Shrewsbury, renowned by Shakespeare for his real worth, and celebrated by Voltaire and in French tradition for many fictitious characteristics, realised about 750*l.* It was bought by an English bookseller, Mr. Quaritch, himself an amateur and collector of fine manuscripts.

A NOVEL APPLICATION OF CHLOROFORM.—A correspondent writes:—"The *Brisbane Courier* recently published what was professedly a circumstantial account of how cattle, sheep, *et hoc genus omne*, can have their vitality suspended for an indefinite period, and that one Signor Rotura, an Italian chemist, was responsible for the discovery, the process employed being the injection of a certain poison into the system of an animal, which immediately casts the latter into a state of insensibility. This at first sight appears to be somewhat incredible; but if true, it is only another exemplification of the truth of the old adage that there is nothing new under the sun. A practice similar to that suggested by Signor Rotura has for the last four or five years been in operation upon a farm in Derbyshire. A medical gentleman, residing at Sudbury, near Derby, who is also a farmer and a great pig fancier, when run short of provisions for his porcine herd, administers a dose of chloroform, which places the pigs in an unconscious condition for periods ranging from a week to ten days. This method is adopted for economical reasons, but the operator affirms that his pigs, while unconscious, so far from losing flesh, exhibit a marked improvement in that respect when the effect of the chloroform has passed away."—*Leeds Mercury.*

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The 243rd HALF-YEARLY GENERAL COURT of Governors will be held on THURSDAY, July 31st next, at the City Terminus Hotel, Cannon-street, London, to elect forty-five children to the benefits of the charity, viz., ten girls and twenty-seven boys from the senior list, and three girls and five boys from the junior list.

Persons subscribing before or on the day of election are entitled to vote on that occasion.

JONADAB FINCH, Secretary.

Offices, 73, Cheapside, E.C.

STOCKWELL ORPHANAGE, CLAPHAM ROAD.

President—C. H. SPURGEON.

The ANNUAL MEETING will be held at the INSTITUTION on THURSDAY, June 19.

Meeting at 3.30, President presiding. Address by J. MacGregor (Rob Roy). Evening Meeting at 6.30. Chairman, Sir Charles Reed.

BAZAAR on behalf of proposed Girls' Orphanage.

Tickets, Sixpence, may be had at the Tabernacle and Orphanage.

LONDON MISSIONARY SOCIETY.

SPECIAL APPEAL.

The Directors feel devoutly thankful that, in the Providence of God, new fields of missionary enterprise have in recent years been opening before them, and that the Divine blessing has crowned the work, both new and old, with encouraging success; but the multiplication of opportunities, and this cheering measure of success, have so seriously increased the liabilities, and the widespread commercial depression has so largely diminished the resources of the Society, that it is now burdened with a debt of over £5,000, which must greatly retard further progress, and will, if not removed, necessitate a withdrawal from some forms of Evangelistic work, now hopefully carried on.

The usual outlay for the current year in the several missions having been already sanctioned, there is no possibility of any immediate check to the annual expenditure, and to have to sell out yet more of the Society's invested funds, which help so considerably to augment the income, is a course of action the Directors are exceedingly anxious to avoid. Hence this appeal to the Christian liberality and zeal of the friends of the Society, that instead of drawing back, the missionaries may be enabled to proclaim the Gospel of Christ in wider fields, and to peoples among whom His saving name is yet unknown.

Special contributions, large or small, will be thankfully received at the Mission House, and will be promptly acknowledged.

J. KEMP-WELCH, J.P., Treasurer.
ROBERT ROBINSON, Home Sec.
Mission House, Blomfield-street, London Wall, E.C.

INSTITUTION for the EDUCATION of the DAUGHTERS of MISSIONARIES.

The commercial distress which has spread such suffering through the country is painfully felt in crippling the work of most benevolent societies. This Institution is not exempt, and the Committee EARNESTLY ASKS for SPECIAL HELP from those who can give to enable them to close their financial year free from debt.

CONTRIBUTIONS will be thankfully received by Mrs. Pye-Smith, St. Katherine's, Sevenoaks; and by Miss Mary Towne, 28, Walford Road, Stoke Newington; or cheques may be paid direct to the Bankers, Barclay, Bevan, and Co., 54, Lombard Street, E.C.

BAILHACHE MEMORIAL FUND.

The Executive Committee of the above Fund desire to intimate to the public their intention to CLOSE the FUND at the end of the current month; and as the contributions received up to this date are less by about £200 than the amount required, they respectfully ask that all friends desiring to join in this expression of regard and esteem for the late Rev. Clement Bailhache, by making provision for his estimable widow and family, will forward their donations without delay to one of the undersigned.

JOHN TEMPLETON, Treasurer to the Fund.
Budge Row Chambers, E.C
ALFRED HENRY BAYNES, HERBERT SMITH, } Secretaries to the Fund,
June 9th. 19, Castle Street, Holborn, E.C.

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We beg respectfully to state that in future a Notice will be sent to each pre-paying Subscriber at the commencement of the month in which his subscription becomes due.

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The Nonconformist.

WEDNESDAY, JUNE 11, 1879.

THE WEEK.

THE House of Commons reassembled on Monday, and, notwithstanding the great pressure of business, has all but wasted two days. On the first night little progress could be made with the Civil Service Estimates, owing to the obstructive action of Mr. Parnell, Mr. O'Donnell, Mr. O'Connor Power, and other Irish members in reference to one or two Scotch votes. At yesterday's sitting the 44th Clause of the Army Discipline Bill was keenly discussed by hon. members opposed to flogging in the army, and no progress was made. There are still 130 clauses of this bill to be considered, which, according to Colonel Stanley,' the Government intend to carry, whatever else is sacrificed, and thus early the Chancellor of the Exchequer has thought it necessary to declare with emphasis that it is impossible for business to be carried on in a way that is advantageous to the country or creditable to the House itself if it is not done with something of regularity. This is a very ominous beginning of the third and last part of the session, and bodes the withdrawal of several out of the scanty list of Ministerial measures.

Elsewhere we give a number of resolutions passed by religious bodies and meetings in various parts of the country emphatically condemning the Irish University Bill, which may be said to have now received the informal approval of the Romish bishops. In the extracts from letters on the subject, there is this remark from Dublin, which is worthy of all prominence:—

> I do not believe there is any widespread genuine unwillingness on the part of the Roman Catholic laity to send their sons to the Queen's Colleges. I am satisfied the laity, if left to themselves, would gladly use the colleges, and if they be upheld, I believe the colleges will win the day. To pass this bill will be to doom the colleges so far as Roman Catholics are concerned. It will leave the laity no excuse for disobeying the priest or bishop. It will put an instrument into the hands of the Church authorities which they will use unsparingly. It will destroy all chance of the colleges becoming a success amongst the Roman Catholics; and if they fail completely for them, it will be difficult to maintain these colleges for any others.

This serious view is corroborated by other correspondents. That the Irish members intend to push forward the bill, obstructing public business if necessary, in order to gain their end, is avowed by Mr. Mitchell Henry in this morning's *Times*. The hon. member says that, "since it is notorious that the large majority of the House are anxious to clear this *vexata quæstio* off the boards once and for ever, I have no hesitation in expressing my own opinion that it depends on the vigour and determination of the Irish members themselves whether or not the bill shall receive the simple justice of the recorded opinion of the House of Commons this session, be that opinion favourable or the reverse." Whether or not a vote shall be taken on the subject depends upon the Government, who, according to Mr. Henry, have cajoled the Irish members into silence; but whether this gigantic ecclesiastical job is to be supported by a large body of Liberals depends, solely we fear, upon the action of their constituents, which, if it is to be effectual, should be general, prompt, and decided.

The need for such early action is increased by the news which reaches us this morning that the debate on the second reading of The O'Conor Don's bill is to be resumed this day fortnight (the 25th of June), when it is expected that the notice paper will be cleared for that purpose.

The Conservatives of Scotland are much exercised by Mr. Gladstone's candidature for Midlothian, and evidently vexed at the prolonged silence of the right hon. gentleman. This we gather from the speeches at a banquet given to the Scotch Solicitor General, who proposes again to stand for the Haddington Burghs. One of the speakers on the occasion was Mr. Bourke, the Under-Secretary for Foreign Affairs, who wanted to know why Mr. Gladstone was to be brought down to Edinburgh "by the organisers of the Liberal party at the Reform Club." He could not suppose that "the great battle" was going to be fought on questions of foreign policy, and regretted that there was so much vagueness in respect to the disestablishment question. Mr. Adam's pilot balloon sent up to ascertain the state of feeling on the subject had already tumbled to the ground in a shattered condition, and now the Scotch constituencies were told to find opinions on the Church question for Liberal candidates; which evidently they intend to do. Mr. Bourke does not think these tactics will succeed. He recommends that no candidate north of the Tweed shall be accepted at the next election "who is not ready to speak out his mind boldly on this great subject, to nail his colours to the mast, and to show not only that he is anxious to have a seat in Parliament, but also that from conviction he is anxious to carry out those principles which he holds most dear." No doubt the right hon. gentleman expresses the views of his Scotch friends, who, as we have all along contended, will make disestablishment a test question whatever course may be taken on the other side.

The news from South Africa is quite as unfavourable as that of a week ago. It is thus pithily summed up by the correspondent of the *Daily News*: "The military situation in Natal is, in the north, vacillation and paralysis; in the south, disease and depression." With the immense resources at his command Lord Chelmsford does not venture to give the order to advance. And he is wise. The difficulty of accumulating sufficient provisions at the places which are to serve as the bases of communication seems to be insuperable. Thus, it is reported from Fort Chelmsford, "No advance can be expected for another month"; from General Wood's column, "No forward movement is probable for the next ten days"; from Conference Hill, "The three months' provision and forage cannot be ready until three weeks." General Clifford telegraphs from Maritzburg that "no date can be fixed for the completion of the preparations which the Commander-in-Chief thinks necessary." But the precious moments for campaigning are passing away. The heat is already becoming very great. Soon the herbage will be scorched up, and a great deal of it has already been burnt by the Zulus. Meanwhile, Cetewayo has made fresh overtures at General Crealock's headquarters, which, according to Lord Chelmsford, were not genuine; and the king's envoys have been informed that any message would be received under flag of truce by the Commander in-Chief at Colonel Wood's camp, but that something more than words would be required—probably referring (the Colonial Secretary said on Monday) to the fact that Cetewayo had not proposed any terms of peace in reply to the demands originally made upon him in December. Mr. John Dunn, the Englishman who resided so long in Zululand, thinks that the king "means business," though he revolts from being utterly extinguished. But however that may be, the transport imbroglio seems likely to continue till the arrival of Sir Garnet Wolseley, who, if he should succeed in evolving order out of chaos, and overcoming what seem to be insuperable difficulties, will prove to be a first-rate military genius. We can only hope that serious complications may be evaded by such a compromise with Cetewayo as will bring about an early peace, and that the High Commissioner's instructions from the Home Government warrant such a policy.

This day the golden wedding of the venerable Emperor William is to be celebrated at Berlin, and indeed throughout Germany. It will be a truly national festival. Princes and nobles of every degree are now gathered together in the capital to take part in the imposing ceremonial, and there is no doubt that the mass of the Emperor's subjects will assist with genuine enthusiasm—honouring the fine personal qualities, the fidelity and the patriotism of their Sovereign, without scanning too narrowly a policy which has entailed great responsibilities, and has been of dubious national advantage. A comprehensive amnesty of political offenders is to be proclaimed, and occasion is to be taken to sanction the return to their dioceses of bishops and priests who have been exiled for violating the Falk Laws. In anticipation of this memorable event Prince Bismarck would seem to have been able to throw off his ailments, and will be amongst the distinguished throng of princes and statesman who will felicitate the first Emperor of a united Germany on his golden wedding day.

Is the brighter weather chasing away the gloomy view of our industrial prospects, or are there genuine symptoms of a reaction from the long-continued depression? We venture to hope the latter. The Board of Trade Returns for May, though showing a continued decline in our imports, mark a distinct though small advance in our export trade—355,415*l.*, as compared with the corresponding month of last year. This increase is in cotton manufactures, iron, and steel. The total value of our exports for the five months, however, is only 74,242,953*l.*, as compared with 79,568,762*l.* The *Times*, in its City article the other day, remarked that there seemed to be distinct evidence of more activity in many departments. "It is due, no doubt, largely to speculation; but, on the other hand, it is probable that the fall in prices, which in some cases are lower than at any time since 1872, may open the door to new and profitable business. A burst even of speculation has its uses. The recent rise in cotton at Liverpool is described, and no doubt accurately, by a correspondent as a godsend to that long-suffering centre of commercial inactivity. But for this relief, we are told, there must have been a crash, and so, it is urged, nothing more opportune has happened in commercial affairs for a long time. No doubt that rise was only transient and unreal so far as the merits of the staple are concerned, but it has enabled the banks and the speculators to escape temporarily and in part from a perilous position, and has, therefore, averted the collapse that otherwise seemed inevitable. It is indeed time that the unprecedentedly universal depression in trade which has gone almost round the world should be followed by a revival, and it is to be hoped substantial preparations are being made for the recovery." There is certainly an increased demand for money, which may, we hope, be taken as a sign of greater activity in business.

As will be seen from a report of the recent Southport conference there are signs of a serious split in the ranks of the Evangelical party, as to which the Rev. J. W. Bardsley expresses serious apprehension. Its more earnest members so little approve of the attitude taken up by the leaders of the party—the three canons (Garbett, Ryle, and Hoare)—in respect to their High Church brethren that they have started an Evangelical Protestant Union, the motto of which seems to be, "No compromise with sacerdotalism." Some sixty clergymen have already ranged themselves under the new flag, and also a great many laymen. It was to show the danger and folly of starting this new organisation, and to remonstrate with its promoters, that Mr. Bardsley addressed himself at Southport; with what success remains to be seen. That clergyman says the schism will be "disastrous" to the Evangelical party, which we can well believe. The Ritualist organs are, of course, exultant at these serious signs of dissension among their ecclesiastical opponents, and call upon the three Canons and their friends to cease from legal prosecutions and agree to a Concordat. If the malcontents of the Protestant Evangelical Union cannot be brought back, neither can they long remain isolated. We have no doubt that the adherents of the Free Episcopal Church would receive them with open arms. But the quarrel has not yet come to so dire an extremity as that.

The foreign policy of Lord Derby between 1876 and 1878 is defended with some elaboration in an interesting article in the current number

of *Macmillan's Magazine*. Mr. T. Wemyss Reid, the writer, who speaks with authority on the subject, justifies the late Foreign Secretary for the rejection of the Berlin Memorandum on the ground that his lordship knew that war with Turkey had been resolved upon by the three Emperors, and nothing could stave it off. If that were so, how was it that Lord Derby and his colleagues subsequently agreed to the Constantinople Conference which was brought to an untimely end, not by Russian chicanery, but by Turkish obstinacy, encouraged, it is believed, by advice from London, though probably not given by Lord Derby? The statement in question was formally denied by the official organ of the German Government last Monday, which point-blank denies that the three Emperors prior to the late war had entered into any mutual arrangement, or that Prince Bismarck before the Berlin Treaty had either entered into any agreement with respect to the future of the East or taken part in any negotiations. Possibly the real truth in the matter will not be known for some years. We have no doubt, as Mr. Reid says, that Lord Derby was throughout strenuously bent, first on preventing war, and next on limiting the area of the war when it broke out. Possibly both objects would have been better served if his lordship had retired earlier. But we are told he did eventually secede owing to the warlike attitude of the Cabinet. His lordship, though now relieved from the burden of official responsibility, has no doubt a future before him. There are not a few indications that he will ere long re-enter public life, but we venture to predict that it will not be as the head, or as a member, of a middle party—a scheme quite alien to the circumstances of the times.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.—A conference in connection with the fifty-fourth annual gathering of this association took place on Thursday at the Unitarian Chapel, Essex-street, Strand. On the preceding day Divine service was conducted at the chapel by the Rev. D. Maginnis, of Stourbridge, and a sermon was preached to a very large congregation by the Rev. J. Wright, of Bath. The ordinary business meeting of the association was then held, the chair being taken by Mr. H. S. Bicknell, the president. At the conference on Thursday, Mr. Bicknell again presiding, the Rev. C. Wicksteed read a paper, which was entitled "What's the Matter?" He began by stating that the general feeling of the religious world was that something was the matter, but that probably there was even less the matter among Unitarians than among other Christians. Their main difficulty was that of uniting organisation with freedom, and they and their fathers had deliberately preferred freedom to organisation. Mr. Wicksteed made a general survey of the influences which have within the last twenty-five years effected a great modification in English religious thought. Rome tolerated all religions; England, which has succeeded to Rome's position, protects them all. This contact with other religions had modified the thoughts of Englishmen, who often found ideas which they thought exclusively Christian taught in even older faiths. In answer to the statement that Unitarianism did not increase, Mr. Wicksteed said that in the last quarter of a century the main truths of Unitarianism, in the form of what was called Liberal Christianity, had spread with electric rapidity, and Unitarianism itself had partaken of the advance. The Rev. W. H. Channing expressed his warm approval of the paper, and made an eloquent appeal for a full recognition of the supreme position of Jesus Christ. The seal of the ring of light, and life, and love which bound the world was the Father's well-beloved Son. In the discussion which followed, and in which the Rev. A. Chalmers (Cambridge), Mr. J. Hopgood, the Rev. E. M. Geldart (Croydon), the Rev. H. W. Perris (Norwich), Mr. W. Shaen, Mr. H. New (Evesham), the Rev. Dr. L. Collier, Mr. Wade, Mrs. Julia Ward Howe, and the Rev. T. W. Freckelton took part, the necessity of individual liberty of thought, and the impossibility of restricting that liberty in Unitarianism by any form of creed, were insisted on. A vote of thanks was cordially passed to Mr. Wicksteed for his paper. In the afternoon a large number of ladies and gentlemen dined together at the Crystal Palace, Mr. Bicknell presiding. Among the speakers were the Rev. P. H. Wicksteed, Mr. Von Hamel, Mr. Boros, the Rev. Mr. Payne (Newcastle-on-Tyne), the Rev. H. Ierson (secretary), Mr. H. New, the Rev. Dr. Collier, Mr. Lucas, &c.

LORD BROUGHAM AND THE RAILWAYS.—A volume which has just been issued, entitled "Selections from the Correspondence of the late Macvey Napier," contains the following letter from Lord Brougham, dated Knowsley, September 16, 1830:—"My dear Professor—I have come to Liverpool only to see a tragedy. Poor Huskisson is either dead or must die before to-morrow. He has been killed by a steam carriage. The folly of 700 people going fifteen miles an hour, in six carriages, exceeds belief. But they have paid a dear price."

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Tuesday Night.

The aspect of the House on meeting yesterday after the Whitsun recess was dolefully indicative of the current condition of affairs in Parliament just now. Apart from the "spirited foreign policy" of the Government there is nothing to debate. There is a lull in the operations of that policy, and the war in Afghanistan has been hurried to an end, its importance paling before the more lurid effulgence of the war in South Africa. In respect of this latter little episode there is nothing that may be told as long as the Government insist upon being dumb as to the precise character of the instructions to Sir Garnet Wolseley. The House had not met many minutes before Sir Wilfrid Lawson seized an opportunity of probing the depths of this mystery. But the Colonial Secretary, with something less than his usual asperity of manner, answered nothing. There have been overtures from Cetewayo, he said, but the authority of the messengers was doubted, and so the matter had come to an untimely end.

Sir M. Hicks-Beach, by the way, is a striking example of the evils which sometimes follow upon too sudden prosperity. The young Gloucestershire baronet is one of "Mr. Disraeli's Young Men." In the early stages of his official career the Premier's choice was fully justified. Sir Michael was assiduous, intelligent, and courteous. As Secretary for Ireland he had a difficult task to perform. The Irish members would try the patience of any man. They sorely tried that of Sir M. H. Beach, and found it apparently inexhaustible. But since the right hon. baronet changed his office, and was promoted to the dignity of a Cabinet Minister, he seems to have lost his head. He has taken Lord Salisbury as a model of a Minister under interrogation, and he snaps at his interlocutor as if he had discovered him in the act of picking his pocket. This is not a manner much relished in the House when displayed by a Minister of the Crown. It is quite true that a deal of time is wasted by trivial questions put by fussy personages. But it has happened that Sir M. H. Beach is in charge of a department upon which public attention has been painfully concentrated, and it is natural that information should frequently have been sought at his hands. Under these trials he has betrayed a certain haughtiness that has occasionally come very near the borders of snobbishness. He has assumed an air of pitying contempt for anyone who could affect a doubt of the present Government as the wisest and the best that ever was known. As it not unfrequently happens that the Government have been convicted of blunders of policy or misrepresentation of facts, Sir M. H. Beach has presently had to eat his own words. Not a pleasant necessity under any circumstances, but doubly distasteful when there is connected with it recollections of former bumptiousness.

Perhaps the most important, at least the most interesting, incident in yesterday's meeting was the arrival of The O'Gorman Mahon, who took his seat for county Clare. The new member would be remarkable, if that were all, by reason of the number of years he has been before the public. He is now in the seventy-eighth year of his age, and it is nearly fifty years since he first entered Parliament. He sat in the unreformed Parliament, and was again returned in 1845, since which he has retired from active political life. But if not fighting in one way he has been stripped for the combat in another. He boasts of, or rather alludes incidentally to, sixteen duels which he has fought. In addition, he has smelt powder in the service of a South American State, and though his profession is that of soldiering, he undertook with a light heart to command the Chilian fleet in one of its wars with Peru. His figure is more familiar in Paris than in London. When he entered the House last night his fellow-members beheld a hale, tall, strong man, who looks much more like sixty than eighty. A good deal has happened since he last took the oaths at the table of the House of Commons, but he comes back to find Ireland still unsatisfied, and he may be counted upon to take his part in any demonstration "against the Government" that may mark the remaining months of the life of the present Parliament.

Rising yesterday with solemn mein, like a prophet in the wilderness of tenantless benches, Mr. Newdegate propounded a painful conundrum for the consideration of the Government. He wanted to know who was in charge of the estimates—Mr. Parnell or Sir H. Selwin-Ibbetson. The inquiry was not without pertinence. All night long the Secretary of the Treasury had been endeavouring to get a few votes in Committee on the Civil Service estimates. The House being almost empty, the opportunity seemed a favourable one. But it has now come to pass that the Government propose and the Home Rulers dispose. As they are never disposed to advance business, this is rather a calamitous matter for Ministers who have estimates to pass and some (though not many) bills to advance. Last night, in a capricious way, the Home Rulers said what votes they would have considered, and which they desired to see postponed. The facile Secretary did as he was bidden, postponing votes in accordance with orders from below the gangway opposite, and humbly and gratefully accepting permission to pass others. It was after this had gone on for some time that Mr. Newdegate rose and proposed his little riddle, which remains yet unanswered as far as speech from the Treasury Bench goes.

To-day the inherent weakness of the titular leaders of the House was further demonstrated. They had met in morning sitting proposing to make progress with the Army Discipline Bill. But when seven o'clock struck they were obliged to confess that they had made none. There is below the gangway a little band of members, who, though few in number, when it comes to a division, will doubtless find a widespread sympathy throughout the country. Their object is to abolish flogging in the army, and this afternoon they obstinately opposed the passing of the clause which would renew legislation legalising this mode of attaching free-born men to the colours. Of course it was of no avail; but the upshot of the opposition was that the committee left the Army Bill at seven o'clock exactly where they had taken it up at two. Clause 44 is still under discussion, and if the remaining 130 take as much time, clause for clause, the House must sit far into August, and will then not have done anything more than pass this one bill.

Correspondence.

A SERIOUS GRIEVANCE.

To the Editor of the Nonconformist.

SIR,—Can you give us any information, or point out to us the best and cheapest way of obtaining authoritative information, as to the decisions of municipal law in respect to needless public annoyances on Sunday? Private applications of the most urgent kind having proved fruitless, we are anxious to try whether or not any legal remedy is left us. The main facts of our case may be stated in a few words.

Some little time since there was established in our previously quiet town a large Roman Catholic school, which, I am told, numbers its pupils by hundreds. On Sunday mornings, about eleven o'clock, the children are marched through the street at the back of our chapel, with flags and banners, and an excessively noisy band, whose drums and trumpets shake every window in the neighbourhood. Until that disturbance is past we dare not begin our services, however long we may be kept waiting! Between twelve and one, they return in still greater force, sometimes at the back, but oftener through the street in front of us, when the din is altogether overpowering. The minister is obliged to stop, as he knows that not a word of what he says can be heard by the congregation. This is specially distressing on Communion Sundays. It is bad enough simply to be interrupted for a few minutes in our devotional exercises; but to be stunned at such moments by the clatter of vulgarest and profanest of street songs is surely a grievance we ought not to be required to put up with! Unhappily, when the weather happens to be fine, the infliction is mercilessly repeated in the evening.

Now, sir, if all this must be submitted to, in spite of entreaty and protest, it is clearly in the power of the Roman Catholics virtually to close immense numbers of our places of worship. Let them only, under the direction of their priests, multiply such execrable "bands" as we are tortured with, and I cannot see what is to prevent the preaching of not a few of our Protestant ministers being reduced to mere dumb show! Pray, help us, if it is anyhow in your power to do so. I speak feelingly, because I speak as

A SEVERE SUFFERER.

[We believe the Court of Chancery would restrain the managers of the school from acting so as to be a nuisance to the congregation referred to, or a summons might be taken out before a magistrate under 23 and 24 Vict., ch. 32, sec. 2, under which section, if applicable to this case, as it would appear to be, the persons responsible would be liable to a fine of 5*l*. If there is a

difficulty of knowing who is responsible, the members of the band might be summoned under 2 and 3 Vict., ch. 47, sec. 25 and sub-sec. 14, and would, probably, we think, be held liable to a fine if the place in question is within the metropolitan area.—ED. *Noncon.*]

THE ASSASSINATION OF PRESIDENT LINCOLN.

To the Editor of the Nonconformist.

SIR,—Having read "An Old Emancipationist's" letter on the assassination of Abraham Lincoln, asserting that the Southern people and Cabinet entirely disapproved of Booth's deed, it occurred to me that there was a passage in Mrs. H. B. Stowe's "Men of our Times" bearing on that point.

If "An Old Emancipationist" will turn to pages 86 to 89 of that work, he will find pretty strong evidence that prominent Southerners, among whom was Jefferson Davis, were accessories before the fact. Mrs. Stowe distinctly states among other things, and presumably on good authority, that "when Mr. Davis at Charlotte, North Carolina, while fleeing from Richmond, received the telegram announcing the fate of Mr. Lincoln, he calmly read it aloud to the people present, and without a word of disapproval uttered a cold comment: 'If it were to be done, it were better it were well done.' And when Breckinridge said he regretted it (not because it was wicked or dishonourable, but because it was unfortunate for the South just then). Mr. Davis replied in the same tone of cold indifference, or of concealed satisfaction, and using the same words: 'Well, General, I don't know; if it were to be done at all it were better that it were well done; and if the same had been done to Andy Johnson, the Beast, (*i.e.* General Butler), and to Secretary Stanton, the job would then be complete.' Those are not the words of an honourable man, nor of a disapprover. But they are exactly natural to an accessory before the fact, who does not confess his part in it, and prefers to dissemble his joy."

Yours truly.

H. M. W.

Sheffield, June 9, 1879.

IRELAND'S SURPLUS MILLIONS.

To the Editor of the Nonconformist.

SIR,—I shall feel greatly obliged if you will allow the enclosed letter to appear in your columns. It is a copy of one written by me this week to a Roman Catholic priest in my neighbourhood and explains itself. It is a noticeable fact that the admirable speech of Mr. MacLaren opposing the University Bill, but disclaiming all motives of intolerance or hostility to Ireland and to the creed of her people, has been carefully burked by many Irish newspapers, and altogether suppressed or grossly misrepresented by the rest. I am Irish of the Irish by birth, although I bear an English name. I had ancestors amongst the O'Connells, O'Sullivans, O'Briens, and other native septs, and seventeen of my name and family were amongst the transplanted to Connaught by Cromwell in 1650. I tender my warmest thanks to Mr. MacLaren for his generous efforts not to allow this money to be wrested from the Irish people, the poor and suffering agricultural peasantry who are the true owners of it, and who almost to a man would, if they dared, or if they were allowed to, read Mr. MacLaren's speech and to understand what is going on, raise their voices against the proposed superfluous University. Even many of the not numerous wealthy Catholic tradesmen and the Catholic professional men of Ireland are totally against this absurd project which finds favour with Mr. Lowe and others who know as little of this country as does a baby.

In illustration of Mr. MacLaren's good suggestion as to the application of the surplus to the relief of unavoidable calamity and suffering, I will just mention a few facts revealing the condition of our hospitals and county infirmaries in Ireland. In Dublin last winter the *Irish Times* reported more than one case where smallpox and fever patients were obliged to walk through the streets on a cold winter's day for want of a conveyance to the hospitals. The hired "cars" which used to take patients to certain hospitals could not be had from the public stables, either because the owners had not been paid for their work on former occasions, or because the vehicles were out of repair. One of these cases was that of a female servant in a lodging-house of the best class. The woman fell ill of smallpox, the people of the house not unnaturally required to have her removed to the hospital, but did not choose to pay the sum asked by the car-owner, and finally the poor creature had actually to walk to the hospital at the risk of almost certainly losing her life. Two eminent Dublin doctors wrote angrily and earnestly on this case to the Dublin newspapers. Again, in the Cork workhouse lately an application was made by the doctor and nurses, and some of the guardians, for an extra room to be fitted up as a nursery for a number of little Protestant children, some of them infants, who were all obliged to be thrust into a ward full of sick and dying people. The sick and dying had no sleep through the constant noise and crying of the children, and, needless to say, the atmosphere was most pernicious to these latter. As the fitting up of the room would have entailed an expense of about fifty pounds, or perhaps more, the guardians did not see their way to granting it. In the Tralee workhouse hospitals fever patients have been kept waiting for hours in the hall and passages for want of a conveyance to take them to the fever hospital, a half or three-quarter's mile away. The guardians say they cannot afford to keep a horse for the conveyance of patients, and when the master of the workhouse ventured on an earnest remonstrance at this parsimony, they sharply reprimanded him. At each assizes the grand jury and the cesspayers of Kerry are making attempts to do away with the Tralee infirmary as well as the fever hospital, although both these institutions are indispensably necessary to the poor crowded into the lanes and alleys of Tralee, as well as to the poor cottiers all over the country. Animal food is not given in the infirmary, and the patients have told me they suffered greatly from want of it as they grow better after their recovery from the effects of wounds and broken limbs.

The remote country districts are miserably in want of cottage hospitals. Not long ago the bailiff of Mr. Hussey, the agent of the Earl of Kenmare, and Sir George Colthurst, found in a country district, between Macrom and Killarney, a poor cottier lying on his straw, ill of fever, unable to move, with the corpse of his wife, who had been dead for four or five days, lying beside him! Mr. Hussey brought the case before the Killarney Board of Guardians, but nothing more was heard of it as far as I know. The paupers in English workhouses are dieted like kings compared to the paupers in the same institutions in Ireland.

It is a part and parcel of "Irish gentry and middle-class ideas"—those Irish ideas which some English statesmen feel bound to study, they tell us—that any amount of poverty and misery can and ought to be endured by the Irish peasant. Accustomed to this grinding poverty for centuries, the Irish people generally submit in a kind of despair to the total disregard of their case by the gentry and middle classes. It is not that the latter are especially hardhearted by nature; their indifference is the effect of habit and of hereditary training. What is needful for Ireland is, not attention to "Irish ideas"—ideas the result of perverted training—but attention to the counsel which three hundred years ago the father of Sir Philip Sidney gave (in vain) to the English Queen, "Your Majesty must plant *justice* here."

I am, Sir, yours truly,

VERITAS.

To the Rev. ——, P.P.

Reverend Sir,—In a conversation I had with Mrs. M—— yesterday she told me that you had written to Mr. ——, of ——, asking him to allow her son to remain on his land. I myself asked Mr. —— to do the same thing if he could do so without injury to himself, but he explained to me that he wanted the farm, and that he was willing to allow M—— a considerable sum of money on his giving it up. From all I know of Mr. —— from his childhood, and from all I know of at least two generations of his family, I am certain he is incapable of doing anything harsh to any tenant of his who is worthy of kindness, but he will not be bullied into surrendering his just rights as the law now stands. The letter signed ——— in the —— has a most impertinent and vulgar effusion calculated to injure M—— instead of serving him. I should be much surprised to learn that it was written by any of the old stock of ——, who have ever lived on good terms with Mr. —— and his ancestors and family. If any one of them did write it he was misled by intruders into the district. But this is not my object in now writing to you. I write to ask you why it is that when you and your clerical brethren who claim a right to an absolute control over the Irish people in secular as well as in religious matters, have it now in your power to make your nominees at Westminster ask for some of the surplus millions of the disestablished Church to reclaim waste lands in Ireland which might be given to the peasantry as their own, you do not do so? Again, why not ask for some of this money for the expenses of Mr. Shaw Lefevre's committee which would help the people to purchase their farms? You must all know right well that the fierce competition for land in Ireland is causing the poor untold misery, that while the demand exceeds the supply this misery must continue, rents must remain high, and evictions must be numerous. The landlords, many of them, though not all, would be able and willing to sell some of these waste lands to the Government which could then grant it to the peasantry at nominal rents, as land is granted in the colonies and in America. I fail to see the use of a third grand University in Dublin to the seven poor children of M——, or to the children of the poor man at Glanbagh, in Kerry, the other day, who cut his throat, driven mad by the fear of losing his miserable patch of land, reclaimed, as all land in Ireland has been, by the hands of the poor tenant. This is an agricultural country; the only really great branch of trade in it is the linen trade of Ulster, and the wealthy traders of Ulster do not want a new University. The people of Ireland are the farmers, cottiers, and labourers—for the most part Roman Catholics. Is it fair, think you, to invest millions of this surplus for the benefit of a few wealthy traders—few they must ever be in this agricultural country—and to leave the real Irish people in beggary? This University will be as the offer of a drive in a coach-and-four to a man starving for want of a loaf of bread; or as the advice of the fashionable doctor in *Punch's* caricature, who pockets the guinea fee of the half-starving widow, and recommends her to take carriage exercise and port wine daily. I will frankly ask you, Is your object to serve the Irish people or to enrich the Church? Believe me, you are not serving your Church by putting the latter object first. All history teaches you that. The history of Italy under Leo X., and France under the *ancien regime* tells you that the real hour of peril to your Church was when she so acted. If the Irish Catholic people were better off, they would take care that their Church was well off too, wanting nothing for her true needs. I suppose, indeed it is useless to hope you will think with me here, but I cannot at all events refrain from observing that before you ask Mr. —— to give up his land to M—— or any of your flock, you had better write to our borough and county members, and ask them to vote that the surplus should be applied for the benefit of men like M—— and other poor Irish tenants, and ask them to work for a good practicable land bill, not for a sham need in the shape of a superfluous University.

I am, rev. sir, your obedient servant.

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HOW THEY MANAGE CHURCH COURTS IN IRELAND.

(*From a Correspondent.*)

We have been passing through a week of hard work and high excitement, such as you in London never dream of. No assembly of divines—be it held under State-Church auspices or Nonconformist influences—could by any possibility be worked up into such a fever heat of excited orthodoxy as that in which the Irish Presbyterian clergy have lived and moved and had their being. Many of your English readers will certainly, "with wonder-waiting eyes," like Southey's little Wilhelmine, ask, as Peterkin did, "Now tell *us* what 'twas all about." We'll try and do so. There are some animals of whom it is averred that they can bear any and all noises—that made by their own throats included—with perfect calmness. But musical sounds, especially those of musical instruments, drive them clean to distraction. It is over the sweet cadence of hymns, and the discourses of soft music on organ or harmonium, that the General Assembly of the Presbyterian Church in Ireland, now assembled at Belfast, has been wrangling this week. To be or not to be, was, indeed, the question, and the bitterness with which the matter has been argued would hardly be credited upon hearsay authority only. The question will seem to you Southerners altogether unimportant. The idea of a hymn in any way affecting a man's peace of mind, still less his everlasting repose of soul, will seem to you ludicrous. And yet there have been in May-street Church during this last week scores of men who, in Irish parlance, "would have taken their oath on a pile of Bibles" that if hymns were permitted in the public worship of Almighty God, all true and vital godliness in the Church of their fathers must come to an end. To add "instruments of music" would be simply to make such an assurance doubly sure, with, perhaps, a little increased celerity.

But this is not the only anomaly, religious or political, which requires a residence on our side of the Irish Sea, to understand. We over here have come to the conclusion that it is not the slightest use for you English gentlemen to sit at home at ease and legislate about a condition of things which you don't in the least comprehend. If a dozen of you were not too afraid of a stray shot—nobody is ever killed here except by accident, for no Irishman ever takes a straight way to anything—you should come and spend a few weeks with us, and really see, from something more accurate than newspapers, what our difficulties are. Not one of you would then say, as a London alderman once did to ourselves, "I could cure hall the hills of Hireland in 'alf-an-'our."

Some thirty-five or forty-years ago there existed in Ireland two sections of the Presbyterian Church—one, whose sympathies were strongly and markedly Puritanical, called "The Secession Synod"; the other, whose practices and possibly opinions had been somewhat modified by residence and growth in this country, went by the name of "The Synod of Ulster." These two bodies, who differed in no one material point, amalgamated. Among the articles of agreement, drawn up at the time of the union, was one by which both synods bound themselves to accept and use, as the only medium of praise in congregational worship the Psalms in use in the Scotch Church. The Scripture paraphrases of hymns were not included in the compact, but were tacitly tolerated. All your readers who have spent a Sunday in Scotland will be familiar with these, without which in very truth a Scotch Bible would be scarcely complete. They are always bound up together.

This compact was held to be binding, and remained in full force till what it still remembered as

the Irish revival of the year 1859. In the over-strained religious enthusiasm which then prevailed, the spiritual awakenings were not always accompanied by a corresponding outpouring of common-sense. All sorts of small innovations crept into religious services, which really were conducted in all sorts of places, at all sorts of hours, by all sorts of people, and, as has been proved, with all sorts of results. How the ministers stood the strain must for ever remain a mystery to the English mind, but there were many among them who for five long months had their churches open every night in the week, and bound themselves to an unremitting supervision of all that went on! The introduction of hymns was one of the most noticeable innovations, and, while much regretted by the older men, was allowed to pass nearly without challenge in the hope that, with the decay of the excitement itself, these changes would also pass away. But the hymns crept into Sunday-schools, and it was found possible to sing them to more "jaunty" airs than could by any manœuvring be wedded to the sober Psalms of David. Over and over again this hymn question cropped up, giving rise to angry debates in the General Assembly, and provoking a good deal of poetic power of parody from the younger men, who, curiously, in those days clung tenaciously to the old Scotch Psalter. The derisive quotation of a rough *unscannable* introverted line from a metrical Psalm of David was met by a host of strained images and lame feet from imported hymns. Thus the well-known "Oh! for a thousand tongues to sing," &c., was for ever abolished by the parody, "Oh! for a thousand legs to walk from Carrick to Belfast." Of course, as in all discussions of a religious character, personalities lent bitterness to the controversy, and many churches suffered terribly from the discord created by this attempted singing of hymns.

The visit of Messrs. Moody and Sankey naturally gave fresh vigour to the hymn-singers. What one of your noblest Congregational ministers calls "singing the Gospel" we were all assured here would prove irresistible in winning Ireland for Christ. You in England would no longer find it necessary to set apart each St. Patrick's Day as the appropriate time for intercession on behalf of poor Ould Ireland. And we who live here, and find "the lapsed masses" a chronic puzzle and a constant dead weight, are promised that they shall become like Ezekiel's bones, a living army, if we will only allow them to fall under the converting influences of English, German, or American hymns. Of course some of our religious conservatives are ready with the reply that German hymn-singing has ended in only four per cent. of the population attending any place of worship; that in England you have hardly leave to bury your dead as you please, not to mention the living; and that Tammany Rings and all commercial dishonesties are rife in America, the myriad hymn-books notwithstanding.

Meanwhile, some alterations of uncouth rhymes and obsolete expressions seemed imperatively demanded by the cultured Presbyterians of this nineteenth century. So, about two years ago, a small committee of men, as poetic as Scotch ancestry could provide, was appointed. In plain words, they were to overhaul the Scotch Psalms, and to try their skill at putting a new patch on an old garment. No mention was made of the paraphrases, or the five hymns sanctioned by the Scotch Church, and, as we said above, bound up with the metrical version of the Psalms. In due time the tinkered edition of poor King David's poetical remains was laid on the table of the Assembly, and then began the tug of war.

The hymn-lovers saw in the amended Psalms an intention of depriving them of liberty in praise, and of restricting them to the Psalms, which, as they averred, were totally inadequate to express the heights and depths of modern spiritual experience. The psalm-singers in vain defended themselves from all idea of *malice prepense* in the oversight of the paraphrases, and disclaimed every thought or purpose but that of keeping the worship of God pure. Speeches and pamphlets, presbytery meetings and secret committees passing resolutions and delivering lectures—these have been our entertainments for months past. And they culminated in the two meetings of Assembly on Thursday and Friday evenings last.

The Scotch deputation, of which the calm, equable saintly Dr. Andrew Bonar was the most interesting item, came on first. Except one cautious reference to a baptism of the Spirit as being more desirable than a disputation over psalms and hymns, the deputation rested in courteous commonplaces, and the crowded house in patient waiting. And then—believe it who can—from about nine o'clock till three the next morning, ministers and elders wrangled and fought, and wrestled and hustled, physically, intellectually, spiritually—any way you please. But there they sat—all that could get seats, and there they stood—all that could get standing room. And one brother appealed to the moderator to say whether another brother should be allowed to call him "a donkey," while another, in allusion to a historic argument which the speaker then addressing the House had used, cried—"Prove it, prove it!" and a third provoked roars of laughter by the malapropos remark, "*It doesn't need any proof.*" With all this going on in corners, ladies sat silently through the long night, except when a parady of "From Greenland's icy mountains," turned into a temperance melody, produced something like what theatregoers call a screaming farce. There the crowd stayed, applauding, hissing, perspiring, but sitting it out, till the roll of ministers and elders was called. Three hundred and eighty-two, at three o'clock in the morning, were still able to answer to their names—"all that was left of 600" (about the proper number)—and by a majority of sixty-eight the psalm-singers have won their battle, and nothing newer than a song of David can claim the sanction of the Assembly in the churches which compose it.

Of course this settlement virtually forbade all hope of introducing harmoniums or organs. A few ministers year by year have been called before the Assembly and remonstrated with for introducing harmoniums into their Snnday worship, and they have been exhorted to regard the scruples of their less enlightened brethren, and in a fraternal conciliatory spirit to banish the offending intrusion. Some profess themselves unable to see why, if a harmonium can be used on one side of a church wall—in the Sunday-school, that is—without offence up to noon, it should then become a rock of offence if employed on the other side of the wall—in the church, that is -from twelve to two o'clock. I cannot tell you how this argument is met, but harmoniums are gradually creeping in—of that there is no doubt. So on Friday night that question came up for discussion. Where or how many earnest souls dined that day, except with Duke Humphrey, I know not. The morning sitting closed at four o'clock as usual, and I am told that by five the seats below the space reserved for the ministers and elders were fast filling. Before seven o'clock, the hour at which the evening sittings begin, the gates in front of the church had to be closed, and the mayor required all his authority, not to speak of a strong body of police, to preserve anything like order, and to force a way through the crowd for ministers and elders. After the experience of the previous night it was wisely resolved to bring matters to a speedier issue by repeating the old Roman method. Your readers remember the conflict between the Horatii and the Curiatii; well, two men were chosen from each side, and they were to show fight as well as they could for the introduction of instruments, and against. Two laymen spoke for, one minister and one elder against. Truth to tell, any eloquence would have been wasted on the audience, for every soul there that had a right to vote had his mind perfectly made up on the point long before. Had they not, I venture to doubt if the arguments would have convinced anybody. At any rate the vote was taken a little before midnight, and out of a House then numbering 591 the introduction of instruments in churches was disallowed by a majority of 35.

There all peaceable men hoped the matter was settled, for their day at any rate. But on Saturday morning a protest was prepared, and while we write is being numerously signed. The men so signing, many of them having some position and influence in the Church, thereby crave leave to record their dissent from the decision arrived at by the majority of Friday night. What further use can be made out of their position by the dissentients, time will show.

In a Church so bristling with a desire for Scriptural precedent, one would like to suggest that on the sole occasion when Paul continued his speech until midnight, he was preaching on a Sunday night, before leaving Troas on Monday. Or, as it is dangerous now to rely on apostolic practice only, the Saviour's wakeful nights would seem to have been watchful ones also, and to have been spent not in argument but in prayer. What real good or growth can possibly result from the prolonged angry personal squabbles upon points such as these, which involve no principle, and which by the natural law of things must be settled as this generation passes away, we cannot tell. The children now trained to hymns and harmoniums in schools will, of course, when their turn comes, carry them into their public worship—and, if so, where is the good of all this fierce debating now?

But then, is the Irish Presbyterian Church the only one which fiddles away while Rome is burning? Can't we—one and all—get rid of trifles, and manfully set ourselves to true Christlike work for God?

FREEDMEN'S MISSIONS AID SOCIETY.

The annual meeting of this society took place at Union Chapel, Islington, on Friday evening. The Earl of Aberdeen presided, supported by the Rev. Dr. Moffat, the Rev. Dr. Allon, the Rev. Dr. O. H. White, the Rev. H. Jones, Mr. J. B. Gough, &c. The hymn, "From Greenland's icy mountains," having been sung, the Rev. Dr. Allon offered prayer.

The Rev. Dr. O. H. WHITE, one of the secretaries, then read the report, in which the committee devoutly acknowledged the good providence of God in the work of educating the freedmen of America and preparing them to become teachers and missionaries to their race, and also for the work done by ex-slaves on the West Coast of Africa. The work of educating the five million negroes emancipated fourteen years ago was taken up by the American Missionary Association, which had now eight colleges, eleven normal and seven preparatory schools, in which 7,000 of the poor long-wronged slaves were being educated to become teachers and missionaries to their own race. About 100,000 coloured people had been taught by them. In that work the Freedmen's Aid Society had taken a considerable part, and nine of the well-educated ex-slaves had been already sent for missionary work to West Africa, below Sierra Leone. The committee hoped that the work would call forth the sympathy and aid of British Christians, so that Africa might be evangelised by Africans. Dr. Moffat had said "Africans must go to teach and save Africans—it is the Divine plan." There was no hope from any white missions, for tropical Africa was the white man's grave. The Church Missionary Society lost at Sierra Leone thirty missionaries in twelve years, and the Basle Society lost eleven out of seventeen in one year. For hundreds of years Africa had been the hunting ground for the bondmen of the world. Some new instrumentality was required for its redemption, and it was to be found in those Africans who had been brought out of bondage. They were constituted for the climate, had Anglo-Saxon culture, and knew something of agriculture. They had great love in their hearts, and had given sublime proofs of their faith in God and readiness to forgive in the spirit of the Gospel. That vast continent, with its 180 millions of people, was open to them. The British people had furnished men and money for the exploration of Africa, and five millions of her children had been set free, and now only waited for the signal to go forward.

The Rev. J. GWYNNE JONES presented the cash statement. The total receipts had been 5,270*l.*, 4,727*l.* had been expended in direct mission work, and the balance in hand was 205*l.* 3,000*l.* had been promised by Mr. Arthington, of Leeds, towards the establishment of a mission in Central South Africa. The American Board of Missions had fully considered the proposal, and deemed it practicable, and they desired now to raise another 3,000*l.* in this country, and they would themselves raise 4,000*l.* in America, so that 10,000*l.* might be available for sending ten missionaries to that district, eight of whom should, if possible, be of African descent.

Miss JENNIE JACKSON, one of the Jubilee Singers, then sang one of their plaintive hymns, after which the chairman,

The Earl of ABERDEEN, addressed the meeting. He was not qualified by any long and intimate acquaintance with that work to occupy the position of chairman, but he had in one instance been brought into contact with slaves. When travelling up the Nile with Lady Aberdeen they heard that on several occasions slaves had come down to the brink of the river and begged to be taken on board, but from one reason or another their prayer had not been granted. They desired to rescue some of those slaves and to bring them to Christ, and instructed the boatmen to procure some, and at last they managed to obtain four boys, for whom they made compensation. When they came on board they had a sort of animal look of indifference, but in a short time there was a remarkable change in their appearance. They took them to the school at Ossiout, under Dr. Hogg, who had been greatly blessed in his work there. Those boys, who were then so ignorant as not to know the name of God or even their own name, were now being educated there, and they had received from them three texts very neatly written in Arabic. They hoped and desired that those boys would become missionaries to their own countrymen. Colonel Gordon had been appointed with the special object of putting down the slave-trade in Egypt. He was a true Christian, and his work was remarkable in the influence and power he exercised over the population. The whole of Africa was interested in the work of that society, and Dr. Hogg was preparing to work the college or home for freedmen, where they might be educated as servants.

The Rev. Dr. MOFFAT said he had only come to feast his eyes and ears, but there was no help when he got into the hands of the Philistines, and he had been asked to speak. There was nothing more delightful for him than to hear about Africa. He had been the servant of Africa for sixty years. Since he went out as a missionary in 1816 he had been incessantly engaged in advancing the Redeemer's Kingdom in Africa. He had had many opportunities of witnessing what the Gospel could do in Africa, and he could testify that it was the salvation of everyone that believed. The slaves feared and reverenced their chief, and they had no other God but him. They had no idea of reverence for any visible or invisible object, but they thought only of their chief, in whose hand was the power of life and death. He had seen men returning from the slaughter glorying in the number they had sent to the eternal world, and dancing the war dance, and he had seen men of that description who now took the Bible and read a portion, and offered prayer which did his heart good to hear. The Gospel had made them new creatures, and they were now able to hold forth the Word of life to their fellow countrymen. They knew what they were doing when they advocated the spread of the Gospel amongst Africans, and he believed there was a bright future in store for that land. He could give many instances of the influence of the Gospel amongst those people, and there were now native teachers where before there was none but himself. 1,500 miles beyond the Cape of Good Hope, men, and women, and boys were reading the Gospel and proclaiming it to their fellow men.

Mr. J. B. GOUGH, who was loudly applauded on rising, after some prefatory remarks, said he knew something of the coloured people of the United States. It was said sometimes that they were a dull, stupid race, and that you could make no impression upon them. But he had often found them very quickwitted, and it was not easy to "corner" a negro. During the late war one of them, on being asked why he was not in the war,

seeing that it was on his behalf, said, "Did you ever see two dogs fighting for a bone?" "Yes." "Did you ever see the bone fight?" (Laughter.) It was said that they were lazy and indolent, and would not work, but he knew that when they had anything to work for they could be industrious enough, and would anybody care to work if they got nothing from it? They were as intelligent as any race of people, considering their advantages. As to the difficulty of teaching them, he knew that negroes would walk many miles through cold and wet to get a lesson. It seemed to him that they were naturally religious, and there was a reverence amongst them for things which were holy and spiritual. He knew that in their ignorance they often made strange blunders, but not more so than an illiterate Englishman made. Some of the best sermons he had ever heard were from negroes, for they were adapted to the character of their audience. They were religious in their very nature, and there was great encouragement in that fact. Roman Catholics never thought of teaching them until they had got the right to vote, but now they wanted to give them religious education. They were simple and childlike, and very fond of music. They wanted Protestant Christians to increase the facilities for their education in the United States, that they might be fitted to go forth as missionaries to their native land. When Abraham Lincoln—whom he held to be one of the noblest men that ever lived—was ready to sign the emancipation proclamation, he was asked to withhold his signature, as the people were not prepared for it. He telegraphed back—"Stand still and see the salvation of God." That was one of the grandest telegrams that ever flashed across the wires. If they gave freedom to five millions of men, women, and children, of any other people, and set them down without privilege or advantage, he believed there would have been five times more crime recorded than in the case of the negroes. They looked in vain for outbreaks amongst them, although some were shot down at the polls. Though they had got rid of slavery in America, the negroes had a hard struggle, as there was a disposition to oppress them and to reduce them again to the position of serfs, and to deprive them of the power to speak and vote. According to the population, they were in a minority in the criminal records, and were law-abiding citizens. He felt deep sympathy for them, and for that society's work amongst them. Although they had been exposed to so many temptations they were a temperate people. Let them send cultivated coloured men to Africa, and at the same time protest against the introduction there of some of the products of civilisation, such as whisky.

A collection was then taken, and on the motion of the Rev. Dr. ALLON, seconded by the Rev. Dr. F. BILLING, the following resolution was adopted:—

That this meeting desires to express the deep sense it entertains of the favouring providence of God in connection with the education of the emancipated slaves of America, for teachers and missionaries to their own race, and also in connection with the mission work accomplished by some of the society's students (ex-slaves) on the West Coast of Africa. And this meeting would renewedly record its conviction that in the Christian education of the freedmen we are working in the line of a special providential arrangement for a native agency for the evangelisation of Africa.

On the motion of Dr. TOMKINS, seconded by Mr. S. STANTON, a vote of thanks was accorded to the chairman for presiding, and to the Rev. Dr. Allon for the free use of the chapel.

The proceedings of a very interesting meeting were then brought to a close with singing and the benediction.

ECCLESIASTICAL MISCELLANY.

Sir Alexander Gordon has definitely abandoned all intention of pushing, this session at least, his bill dealing with the Church of Scotland. He was, while in Edinburgh, attending the meetings of the General Assembly of the Church in consultation with the leaders; and this is the result.

THE CLEWER RITUAL CASE.—We (*Daily News*) understand that the appeal to the House of Lords in this case will be made at the earliest possible day, and that it is the intention of the appellants to prosecute it to the end.

A SIGNIFICANT CHANGE.—The living of St. Jude's, Edgehill, Liverpool, formerly held by that staunch defender of Protestantism, Dr. M'Neile, has just been filled by the appointment of the Rev. E. J. A. Fitzroy, who was for many years editor of *John Bull*, and is a moderate High Churchman.

DR. PUSEY AND THE RITUALISTS.—In a letter to the Oxford district branch of the English Church Union, Dr. Pusey expresses sympathy with it as a defensive body, and says that those who are so hot against ritual are really hot against the truth of sacraments, which ritual is intended to symbolise. He trusts that in the resistance they offer to persecution the shaken relations between the clergy and their bishops will be restored.

FATHER O'KEEFFE.—During the past week, according to the *Kilkenny Moderator*, the dispute between the Rev. Robert O'Keeffe, P.P., and his ecclesiastical superiors and others, has been settled. The rev. gentleman handed over the chapel-house at Callan (which has been wrecked on a memorable occasion), the garden, and other concerns attached, to trustees acting for Dr. Moran, Roman Catholic Bishop of Ossory. An allowance of 100*l.* a year has been made to the Rev. Mr. O'Keeffe.

RELIGIOUS DENOMINATIONS IN THE ARMY.—A return as to the religious persuasions of the non-commissioned officers and men of the British army shows that, of a total of 94,842 men, 62,860 belong to the Church of England, 20,872 are Roman Catholics, 7,125 Presbyterians, and 3,985 are Protestants of other denominations. Of the Church of England men, 21,314 were in receipt of good-conduct pay and 9,790 held third-class school certificates; 5,623 Roman Catholics received good-conduct pay and 2,418 held third-class school certificates; of the Presbyterians, 2,224 were in receipt of good-conduct pay and 1,141 had third-class school certificates. Of the other denominations, 1,205 received good-conduct pay and 610 held third-class school certificates.

CONVENT BELLS IN BELGIUM.—Belgium suffers from a serious nuisance. Owing to the immense number of convents, rest at night, especially for the inhabitants of the smaller towns, where convent frequently touches convent, has become almost impossible. The communal councils of some towns have intervened and forbidden this annoyance of nocturnal bell-ringing. The conventual bell-ringers have gone to law with these communal councils, and the Court of Cassation has decided finally that the councils were within their right by protecting the inhabitants against such an intolerable disturbance of their hours of rest.

RITUALISM IN LICHFIELD DIOCESE. — The parishioners of St. Andrew's and Christchurch, Wolverhampton, and St. Matthew's, Smethwick, who made three presentments to the Bishop of Lichfield against their respective vicars for Ritualistic practices, have now, through their agent, complained to his lordship of the decision they got from him as "in effect enabling, if not directly authorising, the incumbents to continue their practices," and have intimated that, counsel having advised them that the decision is invalid and inoperative, and that procedure by presentments ought not to have been forced on them by the archbishop, they hold themselves at liberty, when the question involved in the Clewer case is more clearly defined, to proceed in a court of competent jurisdiction against the incumbents for the repression of the practices to which they object.

THE BISHOP OF COLOMBO AND THE MISSIONARIES.—The following appears in the *Bombay Gazette*:—"The Bishop of Colombo is endeavouring to patch up a peace with the Church missionaries. We learn from the *Ceylon Observer* that at the episcopal visitation the Church missionaries were not present at the opening communion service, but attended the meeting for formal business held in the library, and the conference of the clergy and laity afterwards held. 'We learn that the bishop sent yesterday to the Rev. J. I. Jones, of Christ Church, Colombo, offering, with his clergy, to receive the communion at his hands if the Church missionaries would retract the charge that his lordship held the doctrine of transubstantiation. The Rev. Mr. Jones explained that as the bishop had denied that he held such a doctrine his assurance would be accepted. The result was that the sacrament was administered in the usual way by Mr. Jones to the bishop, archdeacon, and most of the clergy. The question as to the sacrificial aspect and the eastward position remains open still as between the bishop and the Church missionaries. The bishop has, however, receded from his emphatic declaration that he would hold no communication with the Church missionaries until they had fully retracted or brought formal charges against him.'"

CHURCH AND CHAPEL BUILDING IN BRADFORD.—A correspondent of the *Bradford Observer* writes:—"I employed the first hour after receiving 'The Post-office Bradford Directory' in picking out the following facts, which are instructive and suggestive. Taking the returns as approximately correct, and therefore veritable, it appears that in Bradford there are twenty-three churches belonging to the Established Church, to which are attached thirteen mission-rooms or churches—in all, thirty-six; and that there are seventy-seven chapels belonging to Nonconformists, to which are attached seventeen mission-rooms or chapels (including four religious communities that are not provided with chapels)—in all ninety-four. Leaving the mission-rooms and mission-churches and chapels out of account, as substantially balancing each other, although the preponderance is on the side of Nonconformists, there is provided of accommodation in name of sittings—in the churches as above, 17,772; in the chapels as above, 42,094. The 'Directory' contains similar information of thirteen townships immediately belonging to Bradford, practically forming part of it, and containing over 100,000 inhabitants. In these townships there are nineteen churches (taking no account of mission places) and seventy chapels. In the churches accommodation is provided for 11,249; in the chapels, for 28,459. It is about nineteen years since the church-building revival was initiated in Bradford. Since that period thirteen churches and thirty-two Nonconformist chapels have been erected. I am not disposed at this moment to indicate, even in the most general way, the value of these facts, and the various uses to which they may be turned. But they do certainly help us to form some sort of notion of the meaning and no meaning of the term 'national,' as applied to the Established Church hereabouts. They show clearly that, whatever has been the extent of revival and recent progress in the Church of England, the Nonconformists have not been in a state of stagnation, but have been growing in a larger measure and proportion than the Church of England. They show that, if these figures represent in any way the proportion of the population that are Conservative—as the Church of England for the most part is—and that are Liberal—as Nonconformists for the most part are—the prospects of a united Liberal party in Bradford rest upon no illusion, but upon the strength and number of its acknowledged constituency."

FOREIGN ECCLESIASTICAL NEWS.

THE POPE AND THE CIVIL MARRIAGES BILL IN ITALY.—Leo XIII. has addressed a letter to the Archbishops and Bishops of Turin, Genoa, and Vercelli on the Civil Matrimony Bill, recently passed by the Chamber of Deputies. Whilst condemning the State's policy in tampering with a Divinely instituted sacrament, the Pope disclaims any wish on the part of the Church to invade the province of the State. "We do not," he says, "ask the State to forego its right of ordering matrimony in its civil bearings as most conducive to the public weal; but we do protest when, violating the sanctuary and the conscience, it establishes itself arbiter of the august tie ordained by God, and subjects it to conditions enforced by penalties."

THE NEW BELGIAN EDUCATION LAW was finally discussed in the Chamber of Deputies on Friday. The correspondent of the *Pall Mall Gazette* states that in the course of the discussion the venerable M. Rogier, the last surviving member of the Provisional Government of 1830, and a sort of *pater patriæ* in Belgium, expressed his approbation of the law and praised the moderation of the Government, while expressing his regret that there were not even some members of the Right who, being of the same opinion, would vote for the law. M. Malou, the chief of the Opposition, replied that the new law is a law of division and war. The Prime Minister retorted that the war was commenced by M. Malou's party, which has been so fanatical as to preach secession. To further observations M. Frère-Orban replied that the institutions of the country are in peril, owing to the attitude of the Catholic party under the Episcopal yoke, and that the present law is a law of war, but that it is the Liberal party which is on the defensive, and has to sustain the war against the enemies of the institutions of the country. M. Jacobs, of the Right, said that his party recognises the Pope indeed as its chief, but that the Vatican does not wish to destroy the Belgian institutions. *Plus!* (no longer) exclaimed M. Frère-Orban. This brief exclamation shows sufficiently the nature and result of the recent correspondence between the Papal See and the Belgian Government of which there has been so much talk in the newspapers. The law was then adopted by sixty-seven votes against sixty, and one abstention. The Ministers on their leaving the Chamber were warmly welcomed by the crowd assembled outside. The discussion of the law has lasted nearly two months. It is to hoped that the Senate will make shorter work of it.

RELIGIOUS TOLERATION IN RUSSIA.—The Russian Government is now considering a scheme for placing the members of the various sects in the Empire on an equal footing with those of the Orthodox Church. By the law of April 19, 1874, registers were established in which the births, marriages, and deaths of Dissenters were to be entered, in order to secure to them the civil rights enjoyed by those who are inscribed in the Church registers. This, however, did not satisfy the Dissenters. They objected to having to go to the police-offices to be registered, and they complained that the appellation of "Raskolnik" (sectarian), by which they are officially described, is offensive to them. Instead of "Raskolniks" they asked to be called "Staroviertzy" (Old Believers); but the Government rejected the demand on the ground that to grant it would be an official recognition of their claim to be regarded as professing an older religion than that of the present Russian Church, which they allege practises a new rite first introduced by the Patriarch Nikon. If the dissidents had been allowed to call themselves "Old Believers" this might have given them a pretext for calling the members of the Orthodox Church "New Believers"—a result which the Government is, of course, anxious to avoid. On the other hand, it is admitted that the restrictions imposed on the dissidents in the exercise of their religious rites give them a prestige of martyrdom which might prove highly dangerous to the Russian State. Their prayer-meetings are usually held in subterranean chapels, and strict secresy is observed as to the times and places where they assemble. Under the proposed law the religious services of the Dissenters may be held in public, and they are to have the power of erecting chapels wherever they please. These privileges are not to be extended to the sects which profess anti-social or immoral doctrines.

THE DEFENDERS OF RORKE'S DRIFT.—The Central News Agency states that, in consideration of the gallantry displayed by the non-commissioned officers and men at Rorke's Drift, the issue has been sanctioned of a pair of trousers and a flannel shirt to each man who was present on the occasion, to compensate for damage done to their clothing. The *Evening Standard*, in an amusing article on this announcement, says:—"It can no longer be justly said that England fails to reward the heroism of her sons. Nowadays the deeds of heroes are not to be allowed to pass unnoticed. Chard and Bromhead have been awarded the Victoria Cross, and have been deservedly promoted for their gallant defence of Rorke's Drift. Nor have the brave men who served under them been forgotten. As the brave fellows probably fought in their shirt-sleeves, it would follow that there was no necessity to present each of them with a new coat; but a few days' extra pay in the pockets of those new trousers would make them all the more acceptable."

Religious and Denominational News.

The Rev. Henry Wright, of Leamington, has been invited by the Baptist Church, Grosvenor-street, Manchester, to the pastorate, which has been rendered vacant by the removal of the Rev. C. A. Davies to Bradford.

INSTITUTION FOR THE EDUCATION OF DAUGHTERS OF MISSIONARIES.—This valuable institution at Blackheath, where some sixty daughters of missionaries are supported and educated at a nominal charge, with a view to foreign service hereafter, is, we regret to observe, crippled for lack of funds, and we would commend it to our readers' consideration.

THE METHODIST BODIES.—It is expected that the district returns of the Wesleyan Methodists will this year show a falling off of nearly 3,000 members. This is accounted for by the severe commercial depression, many of the working classes ceasing to meet in class. The Primitive Methodists will also report a decrease in the total membership of the home circuits, arising from the unusual number of removals and emigrations consequent on the extremely depressed state of trade in many localities where Primitive Methodism has hitherto flourished.

THE METHODIST NEW CONNEXION Annual Conference commenced at Huddersfield on Monday. The Rev. J. C. Watts (Sheffield) was unanimously elected president. Mr. J. J. Runton (Hull) was chosen Conference secretary; the Rev. E. Wright (Sheffield) journal secretary; and the Rev. D. Round (Newcastle-upon-Tyne) corresponding secretary. The President-elect in his address said the year showed an increase of members of 492, a fact which ought to give encouragement. The forces for carrying on the work of evangelising England were, in his opinion ample, but the great hindrance to work was the "sacerdotalism which was so prevalent. Referring to the "materialistic scepticism" so popular in cultured circles of to-day, he said that when the enunciations from high professorial chairs declared that "all is matter and material," it was staggering to them; and when further they were told that "the soul was a mere poetic rendering of a phenomenon which the physical laws refuse to acknowledge," they were bound to stand on their defence, and deny the right of science to step beyond its legitimate domain. He believed the time would come before long when scientists would have to acknowledge that they were driven back at every point of the circle they were now endeavouring to break through. At the afternoon sitting a number of probationers were admitted into full connection, and several passed on to their fourth year. At the missionary meeting, held in the evening, it was reported that there was a decrease in subscriptions to foreign missions of 300*l*., and to home missions of 100*l*.

NORTH BUCKS CONGREGATIONAL UNION.—The annual meetings of this association took place on June 3 in the Congregational Church, Buckingham. The Rev. J. C. Balsham, of Newport Pagnell, and Mr. Currie, of Leeds, conducted the devotional service, and the Rev. J. C. Harrison, of London, preached a thoughtful and appropriate sermon. In the afternoon the ministers and delegates met in the church. A very interesting report was read, showing good work done during the year, and a general condition of unity and healthfulness in the churches throughout the union. This is the more encouraging because several of the pastorates have been vacant for a considerable time, and the churches have laboured under serious disadvantages. Subjects of interest relating to association operations were introduced, and were frankly and earnestly discussed by the conference, with results which can scarcely fail to prove of great benefit to the churches and increase their usefulness. A resolution was also passed, unanimously condemning the home and foreign policy of the Government, and especially its action in regard to the Afghanistan and Zulu wars. In the evening a public meeting was held, the Rev. H. F. Holmes, of Buckingham, in the chair. After the opening by singing and prayer, two excellent addresses were delivered by the Revs. J. C. Harrison and Mr. Currie, which produced a deep impression upon the people assembled. The chairman remarked that he thought the most fitting way to conclude the services of the day would be to spend a short season in earnest special prayer to Almighty God, that His blessing might rest upon all the churches of the association and the work in which they are engaged. Several ministers then led the assembly in prayer, and the meeting was closed with the benediction. The impression produced by the various engagements of this anniversary was of a deeply spiritual nature. The North Bucks Association, during the last five years, has shown more life, and is making considerable progress in Christian work, especially of the evangelistic kind. As a union it owes much to Mr. Samuel Morley, M.P., and Mr. John Rimington Mills for their warm sympathy and liberal assistance extended to several individual churches, and also to the more general work of the association. The former gentleman, especially, by his personal presence and wise words of counsel, no less than by his very generous pecuniary aid, has largely contributed to help forward the good work in the district.

Lord Waveney has intimated to his Suffolk tenants that in consequence of the prevailing depression the payment of their half-year's rent due April 1 will be postponed to October 1.

Epitome of News.

The Rev. Dr. Caird preached before the Queen and royal family on Sunday. Her Majesty is expected to leave Balmoral in a week.

On Saturday Her Majesty invested Prince Alexander of Battenberg, Prince elect of Bulgaria, with the Grand Cross of the Order of the Bath. The Prince and his brother, Prince Louis, left Balmoral on Monday afternoon for London. They were accompanied by Prince Leopold, and will go to Ascot races to-day. The Prince dined with Lord Salisbury last evening, and is expected to leave for the Continent to-morrow. Before leaving he will be presented with an address from the Greek community in London, expressing fraternal gratification at the liberation of Bulgaria from Ottoman rule.

The Prince and Princess of Wales arrived in London on Monday morning from Paris, and in the afternoon left for Coworth Park, Sunningdale, where they will remain during the Ascot week. Yesterday they drove to Ascot Heath in semi-state.

The report that the Prince of Wales is about to visit Australia is authoritatively denied.

Mayfair says that an explanation is offered for the strong support given by the Prince of Wales and the Duke of Edinburgh to the Deceased Wife's Sister Bill by the report that the Queen and other members of the royal family wish to arrange a match between the Princess Beatrice and the husband of the late Princess Alice.

Mr. Gladstone, who has been visiting Lord Stratford de Redcliffe, has returned to town. He will dine with the Savage Club on Saturday afternoon next.

Lord Napier of Magdala, G.C.B., arrived in London on Saturday from Gibraltar, having been summoned home for the purpose of taking a seat on the Royal Commission to inquire into the organisation of the army.

It is rumoured in legal circles that Mr. Farrer Herschell, Q.C., M.P. for Durham, has been offered the Judgeship in the Queen's Bench Division about to be vacated by Mr. Justice Mellor, and that the learned gentleman has declined it.

The *Derby Mercury* states that the distressing operation of the removal of his right eye has been successfully performed on Mr. Plimsoll, M.P., and that the hon. gentleman is progressing as favourably as might be expected.

The remains of the late Baron Nathan de Rothschild were on Friday interred at the Jewish Cemetery, Willesden. The funeral *cortege* left the house at ten o'clock. Forty-two mourning coaches and about four hundred private carriages followed the remains. The whole route to the cemetery was crowded. The Prince of Wales and the Earl of Beaconsfield sent their carriages.

A serious accident happened to Bishop Tozer, at Dover, on Thursday. The bishop, who had gone on board with a friend to see him off, was conversing when the Calais-Douvres was cast adrift, and he hurried to get down the companion-ladder to get ashore, when he fell, and dislocated and fractured his shoulder. Under the influence of chloroform the injuries were attended to, and he has now left for town.

The *Western Morning News* has been authorised to state that a general remission, with very few exceptions, has been made by the Prince of Wales to all his tenants of lands or farms, in most cases of 20 per cent. for three years, and in other cases of 15 per cent. for two years.

The Lord Mayor has invited the members of the Comédie Francaise to a luncheon at the Mansion House, during their stay in London, on a day to be hereafter settled. The invitation has been accepted.

Sir Charles Dilke visited Liverpool on Thursday, and paid a visit to the Reform Club, where an address was presented to him by the Greek community, acknowledging the action of himself and the Greek Committee on behalf of Greece. The hon. gentleman, in replying, said those who had been led by political interest in the fortunes of Greece to look at her progress since she was constituted an independent kingdom were positively amazed at the strides she had taken. In this respect no other country in the world could be compared to Greece. In the evening a banquet was given in his honour by the Liverpool Reform Club. In responding to a toast on behalf of the Greek Committee, he criticised the conduct of the English Government with respect to the claims of Greece, and asked what British interest was to be served by England standing apart from all the other Powers in the matter? The Greeks would, he said, not accept a new frontier without Janina, and if they demanded that or nothing he could not blame them.

Sir Charles Dilke on Friday paid a visit to Lord Derby, at Knowsley Hall.

Mr. T. B. Potter, M.P., is preparing for an autumnal tour in the United States.

The Queen has instituted a new Order of Merit for Nurses, and on Friday three ladies who had been selected for the honour, from those trained in Lady Augusta Stanley's Home, were presented by Sir Rutherford Alcock with the badge of the Order of St. Katherine, the possession of which entitles to several privileges and benefits. The first recipients of this honour are Elizabeth Christian, Lucy King, and Eva Keet. The ceremony took place at the Westminster Hospital, and the Dean of Westminster and Lord Hatherley took part in the proceedings.

M. Edmond About, President of the Société des Gens de Lettres de France, on Monday presided at the second session of the International Literary Congress, in the absence of M. Victor Hugo, the honorary president. The delegates of the various countries represented met in the Hall of the Society of Arts, and the general proceedings will be continued to-day and to-morrow.

The Secretary for War, who is the senior member for North Lancashire, has intimated to the Mayor of Barrow that the claims of that town to one of the vacant seats in Parliament will receive "favourable consideration" when the question is brought forward. The ratepayers of St. Pancras are agitating for the constitution of that parish as a separate borough with two members of Parliament.

The Princess of Wales has graciously given her name as patroness of the Stafford House South African Aid Fund. The first list of subscriptions amounts to upwards of 2,500*l*. Mr. Lovett has volunteered to place his yacht Constance at the disposal of the committee. The Constance carried out a large cargo for the Turkish Compassionate Fund.

A meeting of the Warwickshire Tenant Farmers' Association was held in Birmingham on Thursday, when a programme was adopted defining the objects to be, to secure better representation of th eagricul tural interest in Parliament, the appointment of a Minister of Agriculture, a revision of the laws governing local taxation, a readjustment of the law of distress, a provision for greater security for the capital employed in the cultivation of the land, and a reform of the Game Laws.

A crisis in the South Wales coal trade seems to be at hand. A reduction of 10 per cent. is to be enforced at the end of this month, and a large proportion of the men, notwithstanding the masters' intimation that in case of resistance they will close the works and put out the furnaces, are threatening to carry out the Barnsley scheme, and cease working for a month.

A novel sale took place at Blyth, an auctioneer having offered for public auction (for the benefit of whom it may concern) a large collection of "Hallelujah idols," comprising poultry, canaries, parrots, birdcages, dress rings, meerschum pipes, a variety of ladies' and gentlemen's dress ornaments, and a miscellaneous group of other articles, which had been given up by parties in this district on their conversion by the "Hallelujah Lasses." There was a numerous attendance at the sale.

Miscellaneous.

SIR ROWLAND HILL.—The freedom of the City of London, in a handsome gold casket, was presented to Sir Rowland Hill at his residence at Hampstead on Monday afternoon. A deputation from the Corporation, consisting of the Town Clerk, the City Chamberlain, Mr. Washington Lyon, Sir John Bennett, and Mr. Mackinlay, waited on Sir Rowland in his bedroom and made the presentation. Mr. Pearson Hill, son of Sir Rowland, received the deputation, and made a reply. Sir Rowland Hill, who is eighty-four years of age, was much affected. In his reply, Sir Rowland, after thanking the deputation for the presentation, said that, like everyone else who had endeavoured to effect improvements in existing institutions, he had encountered misrepresentation, injustice, and strenuous, though doubtless honest, opposition. On the other hand, probably few innovators had lived to see their plans crowned with the success he had—a success which had exceeded his most sanguine anti cipations—and also to find, as he had, their most determined opponents converted into real friends. Few people could have the slightest idea of the evils of the old postal system. It was cheaper now to send a letter from Egypt to San Francisco than it would have been to forward one from the Guildhall to Hampstead. When, however, he first attempted the innovation, he had not the slightest idea of uniformity of postage, but the possibility of this being done came out in the course of investigation. When he demonstrated his scheme before before the Parliamentary committee, so narrowly did the whole plans escape shipwreck that they were only saved by the casting vote of the chairman, the late Mr. Robert Wallace, M.P. The proposition for a penny postage was much more unfortunate, and for a time was rejected, but ultimately was adopted, and had proved an inestimable blessing.

THE STATUE TO MR. VILLIERS.—To celebrate the unveiling of a statue of the Hon. C. P. Villiers, M.P., a banquet took place at Wolverhampton on Friday evening. Lord Wrothesley presided, and was supported by Earl Granville, Sir Robert Peel, Sir Charles Russell, and others. Mr. Villiers was unable to be present through indisposition. His health was proposed in eulogistic terms, and enthusiastically received. Lord Granville, in responding to the toast of the House of Lords, said that he might have blurted out some few criticisms upon the speech of Lord Cranbrook had not politics been forbidden—justly forbidden—because they wished to give a national and not a party character to the compliment they were paying to Mr. Villiers. He could not but sympathise with the distress which existed in the district. The question was whether it was a permanent state of affairs. He believed that there was ground for hope in the matter. It was remarkable how little the railway traffic and revenue had suffered during the distress, notwithstanding that there had

been a very large annual diminution in the production of iron. The proportion of diminution in England was one-fifth to a foreign diminution of four-fifths. He for one was not afraid of foreign competition, and believed there was no country apart from the United States which had the same natural and acquired privileges for iron making. As long as the great iron-producing countries were ruining their finances by enormous standing armies there was no fear of their competition. Now, when we thought we were going to be utterly excluded from the iron markets of the world, we were positively making 48½ per cent. of the whole iron production of the world. A letter of apology for non-attendance was read from Mr. John Bright, who said that with regard to the services rendered by Mr. Villiers in a great cause no one could speak with a more full heart than he could.

Gleanings.

THE ROMANCE OF MR. SPURGEON'S LIFE.—Mr. Spurgeon, in an autobiographical speech the other evening, stated that if he were to write his life it would seem to be fiction, so marvellous were some things which had occurred. He well remembered a little old woman, poorly dressed, coming into the vestry some years ago at a time of great straits, which not a soul in the world knew, not even a deacon of the church; and she said to him in the most strange way, "Thus saith the Lord, Behold I have commanded a widow woman there to sustain thee." She put down 50*l.* on the table, vanished, and he had never seen her since. He never knew her name even, and never should, perhaps, until the Day of Judgment. He supposed she would be in heaven now; it was some years ago, and she was very old then. Things had happened so, and his impression was that they would occur again. In the same speech Mr. Spurgeon stated that he had received a number of presents from South Africa in the way of assegais, bullocks' horns, and so on, as testimonies of love from the people in that colony.

MR. LONGFELLOW ON OLD AGE.—At a recent entertainment in a school at Chicago a letter was produced, dated the 6th April, written by Mr. Longfellow, in which he said, in answer to a letter sent to him:—"I can only send you and the boys and girls under your care a friendly salutation. To those who ask how I can write 'so many things that sound as if I was as happy as a boy,' please say that there is in this neighbourhood or neighbouring town a pear tree planted by Governor Endicott two hundred years ago, and that it still bears fruit not to be distinguished from the young tree in flavour. I suppose the tree makes new wood every year, so that some part of it is always young. Perhaps that is the way with some men when they grow old—I hope it is so with me. I am glad to hear that your boys and girls take so much interest in poetry. That is a good sign, for poetry is the flower and perfume of thought, and a perpetual delight, clothing the commonplace of life 'with golden exhalations of the dawn.' Give all my sympathy and my good wishes."

ARE EMPTY HOUSES DANGEROUS?—This question may be fitly asked and answered at a season when thousands of families are thinking about deserting their homes for a few weeks, to enjoy themselves at the seaside or in travel. It is asserted that houses that have been shut up for a time may become breeders of disease when they are reoccupied, and that such disorders as typhoid fever and diphtheria have occurred under these circumstances. The cause is considered to lie in the disuse of cisterns, pipes, and drains, the putrefaction that is engendered by the impure air in them, the unimpeded access of this foul air to the house, which is at all events not interfered with by the closing of doors and windows against the fresh air. There is, fortunately, a very simple remedy in such cases. On returning to town, paterfamilias should take care to see that the pipes and drains are in good order, that the cellars and closet are freed of rubbish, and that the whole house is thoroughly well aired before the fiat for repossession goes forth. Carbolic acid plentifully used in the cellar is both a cheap and valuable disinfectant. If these straightforward precautions are observed, no personal harm can result from the home-coming of the pleasure-seekers.—*Cassell's Family Magazine.*

A NEW WAR SONG.—We copy the following well-turned verses from the *Bath Herald*:—

From Chatham's pleasant mountains,
From Aldershot's bare plain,
Where the British flag floats proudly,
And the lion shakes his mane.
From barracks and from messroom
Resounds the bugle's notes,
Calling to arms, to cross the seas,
And cut some heathen throats.

What tho' from every pulpit
We daily Christ proclaim,
And bend before the Prince of Peace,
And worship in His name,
In vain in adoration
We bow before the throne,
These heathen are possessed of lands
That we must make our own.

Blow, gently blow, ye breezes,
Let the war smoke upward curl,
While bathed in blood and glory
Stands forth our Premier Earl;
But weep, oh! weep for England,
And bow the head in shame,
For sullied is her honour,
And tarnished is her name. —J. C. A.

A GREAT FRENCH ACTRESS AND HER ENGAGEMENTS.—Mdlle. Sarah Bernhardt, in spite of the objections made by her associates and by the manager of the Comédie Française to her separating herself from the rest of the company, is undertaking engagements for recitals and performances at evening parties. She has allied herself with Mdlle. Dumain, an actress of great ability who has been residing for the last few years in London, and who is confined by no such ties as those which seem to bind the members of the Théâtre Française Company. The two artists have a small repertory of pieces for two female characters, of which the one most likely to become popular is called "L'Idée d'une Grande Dame." The terms received by Mdlles. Bernhardt and Dumain are 100*l.* per representation. The sum seems large, but Mdlle. Bernhardt is the greatest dramatic genius of the day, and there can be no reason why she should not be paid at least as well as a prima donna of the second rank. 100*l.* appears little enough for Mdlle. Bernhardt, assisted by Mdlle. Dumain, to receive when one reflects that Mdlle. Albani's terms last season for singing twice or three times at an evening party were 125*l.* For the services of Mdlle. Marimon, who, although a very perfect singer, cannot be regarded as a star of the first magnitude, the manager of the Royal Italian Opera charged 80*l.*, and 80*l.* was also Mdlle. Zaré Thalberg's figure. The large sums paid to operatic artists for singing at evening parties makes it intelligible that managers should find it worth their while to engage at high salaries vocalists who do not appear on the stage more than a very few times in the course of the season.—*Country Paper.*

JUMPING DOWN NIAGARA FALLS.—H. P. Peer, of the province of Ontario, on the afternoon of the 21st of May, jumped from the suspension-bridge which spans Niagara River just below the Falls and at a level above their top into the river beneath, a distance of 192 feet. Peer's dress was of his own contrivance. He wore merino hose and a full suit of tights, with an inflated funnel-shaped life-preserver covering the hips and extending up to arm-pits. Cotton cloth was wrapped tightly over the life-preserver around the loins, while a large sponge protected the mouth and nostrils, and the ears were stuffed with smaller sponges, all being slightly moistened with spirits. An elastic strap confined the feet, another the thighs. A leather brace passed over the shoulders, to which a ring was attached, and to this was fastened a small cable, 220 feet long, made of No. 24 brass wire in six strands. This cable he called a balance, and it was devised to assist in retaining his upright position, particularly if the wind should blow strongly. It was wound on a cylinder fixed on the guard-rail of the bridge, operated with a brake-handle, so that the speed as he descended could be controlled to a certain extent. The cable was not fastened to the cylinder, but the end when all had been reeled out followed him into the water. Peer stood up on a couple of short planks protruding over the side of the bridge, displayed some nervousness, took a slight stimulant, and then, all being ready, suspended himself by his hands for a moment between the planks, which were fixed about 18in. apart. About 1,000 spectators lined the river bank, watching with some apprehension to see him drop. The word was given, and he fell like a flash. It took four seconds for him to reach the water, and he passed under the surface feet foremost with a great splash. In a few seconds more he popped up head foremost and began to swim, the spectators cheering lustily. A boat picked him up; he was in no way injured, and assisted to row the boat ashore. Peer is aged thirty-five, of slender frame, 5ft. 7½in. high, and weighs 143lb. He is a professional jumper, and has gained fame by jumping from the mast-heads of vessels, but the highest point from which he had heretofore jumped was but 108ft. He tries the Niagara Falls jump again July 4.

Births, Marriages, and Deaths.

MARRIAGES.

WYATT—GREEN.—June 3, at Upper Clapton Congregational Church, by the Rev. H. J. Gamble, Robert Esdaile Wyatt, of Upper Clapton, to Maria Elizabeth Green, of Finsbury Park.

BAINES—GREER.—June 4, at Rutland-square Presbyterian Church, Dublin, by the Rev. Thos. Greer, uncle of the bride, Talbot, youngest son of Frederick Baines, of Westwood Lodge, Leeds, to Margaret McCrone, fifth daughter of Samuel M. Greer, Esq., of Dublin, Recorder of Londonderry.

PEARMAN—DAVY.—June 5, at the Friends' Meeting House, Winchmore Hill, Daniel Pearman, son of the late Alfred Pearman, of Wallingford, to Edith Rachel, second daughter of Jonathan Davy, of Oakleigh Park, Middlesex.

FOX—TYLOR—June 5, at the Friends' Meeting House, Manchester, R. Hingston Fox, surgeon, of Finsbury Park, London, to Elizabeth, third daughter of Charles Tylor, of Manchester, late of Stoke Newington.

BECKLEY—UNDERHILL.—June 2, at the Congregational Chapel, Portsea, Mr. F. Beckley, of Pimlico, London, to Evangeline, daughter of Mr. H. Underhill, North Street, Portsea.

DEATHS.

SHREWSBURY.—May 29, at 15, Gibraltar-place, Chatham, R. H. Shrewsbury, Esq., aged 90 years.

THOMSON.—June 2, Mr. B. R. Thomson, of 5, Upper Hornsey Rise and Chancery Lane, in the 83rd year of his age.

FORD.—June 4, at his residence, Croydon, Surrey, the Rev. W. S. Ford, aged 80. Interred at Abney Park.

EPPS'S GLYCERINE JUJUBES.—CAUTION!—These effective and agreeable confections are sold by most Chemists; by others, however, attempts are often made at substitution. We therefore deem it necessary to caution the public that they can only be obtained in boxes, 6d. and 1s., labelled JAMES EPPS and Co., Homœopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly, London.

ABSORPTION BY THE SKIN.—THE HOLMAN LIVER PAD is a small oval-shaped cushion, filled with a finely-ground vegetable powder. It is worn next the person, over the pit of the stomach. It works by the natural law of absorption, invigorating the liver and the stomach, and thereby curing Liver Complaints, Dyspepsia, Biliousness, Indigestion, Headache, Diarrhœa, Loss of Appetite, Nervousness, Rheumatism, and Constipation. Sold everywhere.

HAPPY DAYS! There is something of regret and gloom in the first appearance of grey hairs; our prospects are often blighted by their premature appearance. MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER happily affords a safe and sure means for restoring them again to the freshness and beauty of youth. It is the old established standard and reliable article known and spoken most highly of in every civilised country. It requires only a few applications to restore grey hair to its youthful colour and lustrous beauty, and induce luxuriant growth, and its occasional use is all that is needed to preserve it in its highest perfection and beauty. Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

WARNING! RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public have been attended by the usual results—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

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FROM ROBERT FLEMING, Fleming's Hotel, Half Moon Street, Piccadilly, W.—"Gentlemen,—It is now exactly eight months since I had the good fortune to try one of your 'Stomach and Liver Pads.' At that time, and indeed for many years at close intervals, I had been a sufferer from indigestion, until at last I was constantly claiming the assistance of the medical man or the chemist's shop, and was told it would end in congestion of the liver or jaundice. But from the 1st of May last, when I first applied one of your Pads, I have not taken so much as a seidlitz powder, and have enjoyed perfect health. I look upon its effect as so wonderful in my case that if your charge was £50 instead of 15s., I should, to save my life, feel bound to have one by me. Its effect has been equally marvellous in the case of my porter, a young, strong man, who gave up his situation in despair last June, from stomach and liver being wrong, told by his medical man that he was used up. On leaving me for the country he took with him one of your Pads, and in three days wrote to say he was all right. He is still with me, and looks on the Pad as not only having saved his situation, but he believes his life. Its effect has been equally wonderful in the case of my niece, a young married woman, told by her medical man (and believed by her), in a very bad way, near congestion of the liver. Since using the Pad enjoys perfect health—weakness, sickness, and fainting fits all gone. Indeed, after my experience it seems to me little short of wholesale murder that the Pad is not in general use in all our large hospitals.—With grateful thanks, I remain, Gentlemen, your obedient servant, ROBERT FLEMING."

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EBENEZER CLARKE, F.S.S., Secretary.

TWENTY-FIFTH ANNUAL REPORT of the EMPEROR LIFE ASSURANCE SOCIETY for the year ending March 31, 1879.

The Annual Meeting of this Society was held at the City Terminus Hotel, Cannon-street, London, on Wednesday last, Mr. Deputy BONTEMS presiding. The Secretary, Mr. EBENEZER CLARKE, F.S.S., read the report, which stated that, notwithstanding the continued depression of the commerce of the country, the new Premium income of the Society, as well as the Capital and Assurance Fund, had considerably increased.

361 Life Proposals had been received, an increase of 69 on the previous year; of which 301 Policies had been issued with premiums amounting to £3,722 15s. 10d., making the total number of Policies issued from the commencement of the Society 16,921, for the amount of £1,655,730.

The Claims had been 119, and the amount paid with bonus additions £10,471 1s. 7d. The total Claims paid since the establishment of the Society amounted, with bonus additions, to £105,944.

The income for the year had increased from £14,351 to £16 211, and a further sum of £2,892 had been added to the Capital and Assurance Fund.

The directors recommend a dividend of 5 per cent. on the share capital paid up.

The directors who retire by rotation are J. F. Bontems, Esq., N. J. Powell, Esq., and the Rev. Frederick Trestrail. Messrs. Bontems and Powell offer themselves for re-election.

The Auditors who retire, being eligible for re-election, are James Jones, Esq., and George F. Larking, Esq.

Considerable attention has been recently devoted to the appointment of Special and General Agents in various parts of the United Kingdom; and the Directors are prepared to extend their Agencies in Districts where the Society is not at present represented.

As the next valuation of the business of the Society is fixed to take place at the close of the financial year ending March 31, 1880, the Directors especially urge the Shareholders and the Assured, being mutually interested in the success of the Society, to second their efforts in increasing the business during the current year. By united action on the part of the Directors and Agents, aided by the influence of the Shareholders and Policy-holders, the business may be speedily doubled and the profits considerably increased.

The CHAIRMAN, in moving the adoption of the Report, said, comparing the year ending 31st March last with the previous twelve months, the gross premiums had increased by £1,814, and the net premiums, after deducting Re-assurances, by £1,860. The management expenses had been reduced, and there had also been repaid to depositors, £2,982, while at the same time the Capital Fund had been increased £1,345, and the Assurance Fund £1,047. The increase of the Capital and the Assurance Fund that year together amounted to £2,392, showing satisfactory improvement to all interested in the success of the Society. From the date of the last valuation in 1875—when their Actuary reported that the valuation of the lives showed that the Society was perfectly safe, with a balance for a Bonus, without touching the Paid-up Capital, the gross annual premiums had not increased so much as they could have desired, on account of the Policies that had lapsed in times of commercial depression; but they had more capital paid up than in the year 1875 by £3,522, and the Insurance Fund had increased £4,450, so that the total increase was £7,972, while the amount repaid to depositors was £8,033. They had been encouraged during the last year to find their business increasing, and had reason to expect a considerable increase in the current year, and he hoped when the next valuation took place, after March, 1880, they would find themselves in a much better position than at the date of the last valuation. They looked for the cordial help of the Policy-holders and Shareholders in increasing the business. The Report ought to have the effect of stimulating them, and inducing them to assist as they were working in the direction of increasing the Capital, paying off the deposits, and adding yearly to the Assurance Fund, which would be to the advantage of the Policy-holders.

Mr. POWELL seconded the motion. One of the reasons they did not grow as rapidly as some other companies was that the Directors exercised what some persons might consider special care. Nevertheless, their progress was a safe one, and the course pursued would in the long run be most satisfactory to all interested in the prosperity of the Society. If the friends would do their utmost to secure further business he was satisfied that the future would be very encouraging and promising.

The resolution was carried unanimously, and the retiring directors, Messrs. Bontems and Powell, were re-elected. The Rev. F. Trestrail permanently retired from the directorate, owing to his distance from London, but would continue a shareholder and policy-holder.

Mr. JAMES JUDD, C.C., was glad that the Chairman had given a *resumé* of the last four years, so that they were able to judge of the continued progress of the Society. Not only had their liability in respect of deposits decreased, but their purpose was to reduce that fund, and eventually to obliterate it altogether. Some reference had been made to the smallness of the Society, but it should be remembered that an insurance in a Society of five thousand may be as safe as in one of five millions, and the insurer had a greater personal interest in its success. As an evidence of the value of the Society, he would refer to one of the items in the balance-sheet, viz., Loans on Policies. He was very pleased to see that, because it showed that an individual making provision for those dear to him, possessed a policy of real value to himself, because they were prepared to advance money upon it. That was a point which ought to be urged by their Agents. Although the business had increased, they did not propose to increase the Directors' remuneration. Although he held with men being well paid for their services, he fully believed there were some things which could not be paid with money, and he wished to propose a very hearty vote of thanks—earnest and thorough—to the Directors for all their labours in connection with the Society, and that the sum of £400 be presented to them for their services during the past year.

Mr. G. F. LARKING seconded the motion.

Mr. HORSFORD supported the vote. He had been connected with the Society almost from its infancy, and had always found the Secretary willing to supply him with information, and the whole staff equally obliging. They might confidently hope soon to see the business of the Society very much extended.

The motion was then carried unanimously.

The CHAIRMAN, in returning thanks, said he might mention another advantage which they offered. They issued "Half-Credit" Policies, in order to enable persons who could not afford to pay the whole premiums at once to leave half of them unpaid for a fixed period.

Dr. CROFT moved that Messrs. G. F. LARKING and JAMES JONES be re-elected Auditors, with a remuneration of £10 10s. for their services.

Mr. SPRIGGS seconded the motion. He was quite sure they were entitled to what they proposed to pay them. In the insurance world there was no Suez Canal—no short way from the sea of enterprise to the ocean of success. As a shareholder of many years' standing, and as one of the largest policy-holders of the Company, he congratulated himself and all connected with the Society on its success. They did not, of course, expect to escape storms; but, if they had been able to make substantial progress in spite of the great depression of trade, and of the intense competition, what might they not hope to do in the future under more favourable circumstances? Some of their agents, as well as some of the officers who had to assist them, had worked very hard to secure the present results. With the initial difficulties overcome, an increased income, lessened expenses, an unsullied reputation for promptness of payment, and honourable conduct, with good men and true at their head, and their indefatigable Secretary at the helm, they ought to work with a will, and in the full conviction that they were fighting a winning battle, and do the best they could for their numerous and increasing constituency. And if their Representatives and the Agents of the Society generally not only did what they could but began at once, he was quite sure they would have to congratulate themselves upon a much greater advance in the future.

The Resolution was carried unanimously.

The CHAIRMAN moved that a vote of thanks be presented to Mr. Clarke, their excellent Secretary, also to the officers and agents of the Society.

The DEPUTY-CHAIRMAN seconded the resolution. It was very important that they should have a good man at the helm, and he was satisfied that Mr. Clarke was the right man in the right place. He had the thorough confidence of the Board of Management, and also of the agents and of those gentlemen who were associated with him in the office. They thanked the Secretary for the services he had rendered, and felt persuaded that every member of the Society would join in wishing him long life in his office, and success in every department of his work. He had a great respect for the Agents. None of them could do all the work themselves. In machinery there must be various parts, and in the insurance business the agents performed an important part, and he was sure the agents would be encouraged to make greater exertions in future for the success of the Society.

The vote of thanks to the Secretary and agents was then put to the meeting and carried with enthusiasm.

The SECRETARY said he felt thankful for the kind expressions in reference to himself. He was quite sure that, were it not for the help and co-operation which he received from the Board on the one hand, and the agents and staff on the other, their present success could not have been obtained. Although they had not made so rapid a progress as they could have desired, they were pressing on in the right direction. Their prospects were exceedingly promising; and he was happy to say that, instead of forty-six proposals received in April and May of last year, he had received ninety-six in the same period this year, and for nearly double the amount. Looking to that fact, they might hope for a successful year.

EMPEROR FIRE INSURANCE SOCIETY.

REPORT FOR THE YEAR ENDING MARCH 31, 1879.

Your Directors have the pleasure of reporting that this Society continues steadily to progress; 1,230 proposals have been received during the year for Insurances amounting to £379,913, which is an increase both in the number and amount of proposals on that of last year. The same plan has been pursued as heretofore in reference to the special risks, which are reassured.

The Claims and expenses for the year have not exceeded 58 per cent. of the Income.

The Directors recommend Interest on the Share Capital at the rate of 5 per cent.

The Directors congratulate the Shareholders on the satisfactory results of the business of the past year, and express their thanks to the Agents for the care they have exercised in forwarding Proposals for Insurance, which has aided the Directors in their consideration of the nature of the risks presented to the Board for their acceptance.

The CHAIRMAN, Mr. Deputy Bontems, moved the adoption of the report, and

Mr. JOHN MANN seconded the motion.

The CHAIRMAN: In putting this motion I may say we shall be prepared to increase our responsibilities in proportion to the addition to our capital. The time has arrived when we may recommend our friends to take shares in the Fire Company; because Fire business pays very well if it is taken with caution and supported by a proper Reserve Fund. As the shares are taken up and the Reserve Fund increased, I am prepared for my part to retain more risk.

The resolution was carried unanimously.

Mr. E. S. PRYCE moved the reappointment of Messrs. Bontems and Powell as Directors of the Fire Society, which was adopted.

Mr. ALFRED CLARKE seconded the motion.

Messrs. J. Jones and G. F. Larking were re-elected as auditors.

The usual votes of thanks were agreed to, and the meeting terminated.

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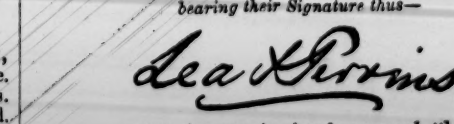

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